



THE STUDENT'S  
GUJĀRĀTĪ GRAMMAR

WITH EXERCISES AND VOCABULARY

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[ *Dedication to the Rev. William Wallace Brown, M. A.*

**G. W. B.,**

AMICO DILECTISSIMO,

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LITTERARUM ORIENTALIUM PERITO,

HOC OPUSCULUM

DEDICAT

**G. P. T.**





## PREFACE.



WHEN on leave in Ireland two years ago, I was occasionally asked by young friends looking forward to mission-work in this country whether there was any Gujarātī Grammar which they might with advantage read before coming out to India. Although possessing at that time some eighteen different Gujarātī Grammars, not one could I recommend as of real service to an Englishman beginning his study of the language without a teacher. Even those of us who have striven to learn Gujarātī in Gujarāt itself and with the assistance of a Gujarātī Paṇḍit have frequently found occasion to deplore the lack of an accurate and scholarly Grammar of the language. That of the Rev. Wm. Clarkson, published in 1847, was most helpful in its day, but it fails to supply the present need, if for no other reason because the modern spelling of Gujarātī words differs widely from that which seems to have been in vogue half a century ago. My father's Gujarātī Grammar, composed in 1867 for Gujarātī readers, was written in Gujarātī, and hence, though still the standard work on the subject, obviously can be of but little service to the English student until he has made considerable progress in the language. It is in the hope of providing a manual that will exhibit the main facts and principles of Gujarātī Grammar in a form intelligible to any one of average English education that I have ventured upon the publication of the present work, consisting largely of selections from grammatical notes gathered during the last sixteen years. Should this grammar prove of use to my fellow-countrymen in Gujarāt, whether in civil or military employ, very especially should it be helpful to my brethren in the Mission field and in any way serve to aid them in the discharge of the duties of their holy office, I shall feel myself amply rewarded.

Though my constant endeavour has been to secure accuracy and simplicity, not novelty, there are none the less certain features in which the present Gujarātī Grammar differs from those that have preceded it.

1. The declension of the noun has been so far simplified by the introduction of the base-form that a single rule suffices for the declension of any noun in the language. See § 24.
2. The chapter on the numerals contains what is, I believe, the first exposition of the "Multiplicational Forms" and Fractionals. See §§ 46, 47.
3. In the Paradigms for the conjugation of the verb the Tense-scheme is very much simpler and clearer than that which has hitherto obtained. The arrangement adopted may be stated briefly as follows: Action, whether Indefinite, Continuous, Intentional, or Perfect, may apply either to Present, Past, or Future time, whence naturally arise twelve different tense-forms, each of which accordingly finds a place in the Paradigms. See pages 176-183.
4. Compound verbs, which constitute so marked a feature of Gujarātī in common with the other North-Indian languages, and which present so serious an obstacle to beginners, have been explained in considerable detail. See §§ 80-89.
5. A very full list of prepositions has been given, accompanied by the meaning and government of each, See § 97.
6. The syntax of the two cases called, in accordance with the nomenclature proposed by the late lamented Prof. E. H. Palmer, 'Subjective' and 'Objective,' has received especial attention in §§ 131-135. The crux of Gujarātī Grammar is the presence or absence of the -*ne* form for the object of a transitive verb. Whether or not the views expressed in this grammar will commend themselves for final adoption, I am confident that the solution of the problem lies on the lines herein indicated.

Subjects more or less connected with, yet not essential to, Gujarātī Grammar have been relegated to the appendices. The Tables in Appendix III., in which the sounds represented by

the letters of the Gujarātī alphabet have been somewhat minutely classified, are respectfully submitted for the consideration of students in phonetics. In Appendix VI. genealogical tables have been drawn up so as to exhibit most of the numerous terms employed in Gujarātī to express family relationships ; and, in the hope of assisting the memory to retain these names, groups of what I have ventured to designate 'inverse terms' have been added.

In the preparation of this grammar I am indebted first and foremost to my father's ગુજરાતી ભાષાનું વ્યાકરણ, and next to the small but excellent grammars by my esteemed friends, Mr. Manchershaw Pallonji Kaikobad and Mr. Bhagvān S'ivs'aṅkar Bhaṭṭ, both of the Mission High School at Surat.

It remains to express my grateful obligations to the Rev. R. Gillespie, B. A., one of the most accurate and fluent of Gujarātī speakers, for his kindness in reading through and correcting the work while yet in manuscript. My thanks are also due to the Rev. W. Beatty, B. A., and the Rev. J. Shillidy, M. A., for revising the proofs and for many valuable suggestions. Nor can I omit to mention the very great assistance rendered by my wife, who, by writing out with her own hand the entire manuscript, has contributed largely to ensuring accuracy of statement and simplicity of arrangement. Indeed but for the help and encouragement she so readily gave, this grammar would never have been published.

G. P. T.

*Ahmadābād,*

*June, 1893.*

## LIST OF THE GUJARĀTĪ GRAMMARS HITHERTO PUBLISHED.

### A. Written in English :

- 1808 : Drummond ( R. ), Illustrations of the Grammatical Parts of the  
Guzarattee, Mahrattée, and English Languages.
- 1829 : Forbes ( W. ), A Grammar of the Goozrattee Language.
- 1842 : Ramsay ( H. N. ), The Principles of Gujarati Grammar.
- 1847 : Clarkson ( W. ), A Grammar of the Gujarāṭī Language.
- 1853 : Faulkner ( A. ), The Orientalist's Grammatical Vade-mecum  
(Hindūstānī, Persian, and Gujarāṭī Languages).
- 1857 : Leckey ( E. ), Principles of Goojuratee Grammar.
- undated,  
cir. 1861. Young ( R. ), Gujarati Exercises, or a new mode of learning to  
read, write or speak the Gujarati Language on the Ollendorffian  
system.
- 1867 : Edalji (Shāpurji), A Grammar of the Gujarāṭī Language.
- 1877 : Wells ( T. L. ), English Companion to Taylor's Larger Gujarati  
Grammar.
- 1889 : Bhatt ( Purnānand M ), A hand-book of Gujarati Grammar.
- 1889 : Dalal ( D. D. ), A Manual of Gujarāṭī Grammar.
- 1890 : Kaikobad (Manchershaw P.), The Principles of Gujarati Grammar.
- 1892 : Tisdall ( W. St. C. ), A Simplified Grammar of the Gujarāṭī  
Language.

### B. Written in Gujarātī :

- 1858 : Hope ( T. C. ), ગુજરાતી ભાષાનું વ્યાકરણ.
- 1866 : Lāls'āṅkar (Narmadās'āṅkar), નર્મવ્યાકરણ, Parts 1 and 2.
- 1867 : Taylor ( J. v. S. ), ગુજરાતી ભાષાનું વ્યાકરણ.
- 1869 : Dwarkadas ( H. ) and Umiashankar ( L. ), નવું ગુજરાતી ભાષાનું વ્યાકરણ.
- 1870 : Taylor ( J. v. S. ), ગુજરાતી ભાષાનું લઘુવ્યાકરણ.
- 1880 : Rūprām (Mahipatrām), ગુજરાતી ભાષાનું નવું વ્યાકરણ.
- 1886 : Barodia ( D. P. ), ગુજરાતી વ્યાકરણસાર.
- 1889 : Bhatt ( Bhagvān S' ), ગુજરાતી વ્યાકરણનાં મૂળતત્ત્વ.

To students desirous of a scholarly acquaintance with Gujarātī, more especially in its philologic bearings, the following works are strongly recommended :

Taylor (J. v. S.),

Kellogg (S. H.), Grammar of the Hindi language.

Palmer (E. H.), Simplified Grammar of Hindūstānī, Persian, and Arabic.

Beames (J.), Comparative Grammar of the Modern Aryan Languages of India.

Hoernle (A. F. R.), Comparative Grammar of the Gaudian Languages.

Cowell (E. B.), The Prākṛita-Prakāś'a of Vararuchi.

Kālidās (Vrajlāl), ગુજરાતી ભાષાનો ઇતિહાસ.

Taylor (J. v. S.) and Kālidās (Vrajlāl), ધાતુસંગ્રહ.

Rāmachandra (Prabhākar), અપભ્રંશ શાસ્ત્ર પ્રકાશ.

Bhaṇḍārkar (Rāmakṛishṇa G.), Wilson Philological Lectures in the Journal of the Bombay Branch of the Royal Asiatic Society, Nos. 43, 46, and 47. The publication in book-form of these admirable lectures is much to be desired in the interests of oriental scholarship.

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EXERCISES AND VOCABULARY.

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# GUJARĀTĪ GRAMMAR.

## PART I.

### ORTHOGRAPHY, OR THE GRAMMAR OF LETTERS.

#### 1. Names of Characters.

The letters of the Gujarātī Alphabet are represented by two sets of characters, one called the Devanāgarī,\* Nāgarī or Bālbodh, and the other the common Gujarātī. PART I.

The terms Nāgarī (*urban*) and Devanāgarī (*belonging to the divine city*) suggest the calligraphic improvement evidenced in the square-set and regular appearance of the characters thus named. Bālbodh (*instruction for children*) probably owes its name to the fact that, at the time when this term originated, the writing of Bālbodh characters was the first lesson set to children at school. Nāgarī,  
Devanāgarī,  
Bālbodh.

Of old the Nāgarī letters alone were used in nearly all Gujarātī books, but comparatively few are now printed in that character. In the large majority of the Gujarātī publications of the present day, in the newspapers and periodicals and all the lighter literature, and in general correspondence, both private and official, the common Gujarātī characters are employed. Gujarātī.

Regarding the mode of writing styled Vāñīāi or Sarāñī or Bodīā see § 4, Note.

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\* In Gujarātī, Devanāgarī is often both spelt and pronounced 'Devanagari,' देवनागरी.

## 2. The Alphabet.

PART I.					Remarks on Pronunciation.
	No.	Devā- nāgarī.	Gujarātī.	Trans- literation equivalent.	
VOWELS (14).	1	अ	અ	a	a as in organ, or u in but.
	2	आ	આ	ā	a in father.
	3	इ	ઈ	i	i in fill.
	4	ई	ઈ	ī	i in machine, or ee in feel.
	5	उ	ઉ	u	u in full.
	6	ऊ	ઊ	ū	u in rude, or oo in fool.
	7	ऋ	ઋ	rī	ri in rill, or often as ru in run.
	8	ॠ	wanting	rī	
	9	ऌ	wanting	lī	
	10	(ॡ)	wanting	lī	
	11	ए	એ	o	e in where, or ai in air.
	12	ऐ	ઐ	ai	ai in aisle.
	13	ओ	ઔ	o	o in note.
	14	औ	ઔ	au	au in German haus, or ou in English house.
Nasal sign.	15	·	·	ṇ or m	variable nasal power. (see § 7)
Spirant sign	16	:	:	ḥ	nearly as final ha in Minnehaha (see § 8).
MUTES (25). a Gutturals (5).	17	क	ક	ka	cu in cut.
	18	ख	ખ	kha	nearly as ekhe in black herd, when pronounced as though bla-ckherd.
	19	ग	ગ	ga	gu in gun.
	20	घ	ઘ	gha	nearly as ghu in log-hut or lo-ghut.
	21	ङ.	(ङ)	ṅa	ngo in singer (not as in finger).
b. Palatals (5).	22	च	ચ	cha	chu in church.
	23	छ	છ	chha	nearly as ehhu in rich husband or ri-chhusband.
	24	ज	જ	ja	ju in judge.
	25	झ	ઝ	jha	nearly as dgehe in judge her or ju-dgeher
	26	ञ	(ञ)	ña	nia in Britannia.

				PART I.	
No.	Devana- nagari.	Gujarati.	Trans- literation equivalent.	Remarks on Pronunciation.	
27	ट	ટ	ṭa	These sounds differ from the English dental-mutes. In order to their utterance the tip of the tongue, while curled backwards, strikes against the front-portion of the palatal dome.*	c. Cerebrals (5).
28	ठ	ઠ	ṭha		
29	ड	ડ	ḍa		
30	ढ	ઢ	ḍha		
31	ण	ણ	ṇa	nearly as the nasal sound heard in Colonel	
32	त	ત	ta	These sounds also differ from the English dental-mutes. In order to their utterance the tip of the tongue strikes against the front teeth or the edge of the gums. (Cf. the Irish pronunciation of "water," "trials")†	d. Dentals (5).
33	थ	થ	tha		
34	द	દ	da		
35	ध	ધ	dha		
36	न	ન	na	nearly as nu in nun.	
37	प	પ	pa	pu in pun.	e. Labials (5).
38	फ	ફ	pha	nearly as phe in shepherd.	
39	ब	બ	ba	bu in but.	
40	भ	ભ	bha	nearly as bha in Cobham.	
41	म	મ	ma	mu in mug.	
42	य	ય	ya	you in young.	SEMI-VOWELS (4)
43	र	ર	ra	ru in rub (trilled).	
44	ल	લ	la	lu in lull.	
45	व	વ	va	a sound intermediate between ve in cover and we in cover.	
46	श	શ	śa	nearly as ssio in session.	SIBILANTS (3).
47	ष	ષ	sha	nearly as shu in shut, or as rschau in meerschauum.	
48	स	સ	sa	su in sun.	
49	ह	હ	ha	hu in hut.	ASPIRATE. Added SEMI-VOWEL.
50	ळ	ળ	ḷa	an l-sound uttered with the tip of the tongue curled backwards.	
51	(क्ष)	ક્ષ	ksha	ctio in fraction.	CONJUNCTS (2).
52	(ज्ञ)	જ્ઞ	jña	nearly as gneou in igneous.	

\* ṭ ṭha and ḍ ḍha are widely removed phonetically from the English th and dh spirants, heard in "thiu" and "thine." The Gujarātī ṭha and ḍha are momentary sounds (mutes), differing from ṭ ṭa and ḍ ḍ respectively by requiring for their utterance greater force of breath.

† ṭha ṭha and ḍha ḍha are also momentary sounds (mutes), requiring for their utterance greater force of breath than is needed for ṭ ṭa and ḍ ḍ respectively.



PART I.

NOTE:—ક, ña, and ઢ, ña, never occur alone or as independent letters.

Neither ક, ña, nor ઢ, ña, occurs as the initial letter of a Gujarātī word.

ક is pronounced *fa*, and so transliterated, when representing an f-sound in a word adopted from a foreign language : e. g. ફકીર *fakīr*.

### 3. The Inherent Vowel.

anushaṅgī

The thirty-six letters from ક to ણ (Nos. 17-52), both inclusive, represent as many *syllables*, each of which consists of its own distinctive consonantal element combined with the one vowel-sound of the English 'short u' in 'but'—the Gujarātī 'short a,' અ. This vowel is accordingly termed the 'inherent અ' (અ અનુશંગી, *a anushaṅgī*.)

Virām, hal, or khoḍo.

The omission of 'inherent a' can be indicated by a subscribed grave accent ( ` ), called વિરામ, *virām* (rest), or હલ, *hal* (plough), or ખોડો, *khoḍo* (lame). Thus ક = ka, but ક ` = k; રl = s'a, but રl ` = s'.

### 4. Coalescent Vowels.

Symbols for non-initial vowels.

The vowel-signs from અ to ઐ (Nos. 1-14), both inclusive, are employed to represent vowel-sounds when initial in a word or syllable. When not initial, i. e. when immediately following the consonantal element of a syllable, all the vowel sounds except અ are represented by 'coalescent vowel-signs.' These are exhibited in the following table :—

Initial.	Example.	Coalescent	Example.	Name of coalescent symbol.
અ a	અક ak	wanting,	ક ka	—
આ ā	આક āk	।	કા kā	કાનો, <i>kāno</i> .
ઇ i	ઇક ik	┌	કિ ki	હ્રસ્વ અનુ, <i>hrasva ajju</i> .
ઈ ī	ઈક īk	┐	કી kī	દીર્ઘ અનુ, <i>dīrgha ajju</i> .
ઉ u	ઉક uk	ૃ	કુ ku	હ્રસ્વ વરડુ, <i>hrasva varaḍu</i> .
ઊ ū	ઊક ūk	ૄ	કૂ kū	દીર્ઘ વરડુ, <i>dīrgha varaḍu</i> .
ૃ ri	ૃક rik	ૃ	કૃ kṛ	(ૃકાર, <i>ṛikār</i> ).
એ e	એક ek	ૈ	કે ke	માત્રા, <i>mātrā</i> .
ઐ ai	ઐક aik	ૈ	કૈ kai	બે માત્રા, <i>be mātrā</i> .
ઓ o	ઓક ok	ૌ	કો ko	કાનો માત્રા, <i>kāno mātrā</i> .
ઔ au	ઔક auk	ૌ	કૌ kau	કાનો બે માત્રા, <i>kāno be mātrā</i> .

SIMILARLY

PART I.

1	2	3	4	5	6	7	8	9	10	11	12
ક	ખ	ગ	ઘ	ઙ	ચ	ખ	ગ	ઘ	ઙ	જ	ઝ
kha	khā	khi	khī	khu	khū	khe	khai	kho	khau	khaṇ	khaḥ
ગ	ઘ	ઙ	ચ	ખ	ગ	ઘ	ઙ	જ	ઝ	ઞ	ટ
ga	ghā	gi	gī	gu	gū	ge	gai	go	gau	gaṇ	gaḥ
ઘ	ઙ	ચ	ખ	ગ	ઘ	ઙ	જ	ઝ	ઞ	ટ	ઠ
gha	ghā	ghi	ghī	ghu	ghū	ghe	ghai	gho	ghau	ghaṇ	ghaḥ

Bārākhadi.

and in like manner for all consonants.

This grouping of syllables in rows of twelve is known in Gujarātī schools as the બારાખડી, bārākhadi (twelve letters or syllables).

The following syllables require special attention since written in a slightly abbreviated, or irregular, form :

જ ji ; જુ ju ; જૂ jū ; દ dri ; ટ s'ri ( but also રી ) ; હ hri ; ર rū or ru. Other signs for rū are ર or રૂ, and for ru ર or રૂ.

NOTE:—In much of the mercantile correspondence of even the present day vowels when coalescent are entirely omitted, with the result that the reading of an invoice or bill of exchange is for most persons a task of considerable difficulty. This abbreviated method of writing is called the Vāñiāi or Sarāfi ( 'mercantile,' from Vāñio, the merchant-caste, or Sarāf, a banker ), or Bodīā ( 'clipped,' from Bodī, shaven, shorn ).

Vāñiāi,  
Sarāfi, or  
Bodīā  
writing.

## 5. Conjunct Letters.

If two or more consonantal elements come together without any vowel intervening, each of the consonants may be written in full, but in that case each, except the last member of the conjunct, takes virām ; e. g. ભગવદ્ગીતા Bhagavad Gītā ; સદ્ગુણ sadgun.

Compound,  
or conjunct,  
consonants.

More frequently, however, a *conjunct letter* is employed to represent the combined consonants. In most cases the form of the conjunct letter bears sufficient resemblance to that of its constituent consonants to occasion no difficulty in reading. Thus ત = tna ; ગ = gda ; સ = stha ; ઘ = ghna.

Some consonants, when occurring in a conjunct letter, revert more nearly to the Devanāgarī character ; while others assume a form that lends itself more readily to cursive writing.

PART I.

Thus ૬ when preceding ર or ૯ appears as ૬  
 ૨ when the initial member of a conjunct letter as ૨  
 ર " " " " " " " " (reph) above the line.  
 ર " " final " " " " " " below the line.  
 ૨ " " " " " " " " ૨

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The Rule for the reading of conjunct letters is as follows :—

The part written above precedes in utterance all written below it, and in one and the same level the part written to the left precedes all to its right. Hence the top position has precedence over the left, the left over the right, and the right over the bottom.

Thus ૬ rva; ૨ rtra; ૨ mbra; ૨ tsya; ૨ shtra; ૨ stra.

A few of the less obvious conjuncts are given below :—

ક or ક્ kka; ક or ક્ kta; ક kra; ત tta; ત tra; દ ddha; દ dma;  
 ઢ dya; ઢ dra; ઢ dva; પ pta; પ phra; બ bra; ર rka; ર rsha;  
 સ s'cha; સ s'ya; સ s'ra; સ s'va; રી s's'a; શ shka; શ shtha;  
 શ shna; રા sra; હ hma; હ hya; હ hva; ય ya.

જ and ણ are in reality conjunct letters, in which, however, their constituent consonants assume a form now disguised beyond recognition. It is probably on this account that these two conjunct letters have been allowed a place in the Gujarātī alphabet.

જ is ksha (ક + ષ), and ણ jña (જ + ણ).

NOTE:—In Gujarātī ણ is pronounced not as jña but as gña.

Triple consonants.

Each of the conjuncts in the following list contains *three* consonantal elements.

કશ્ઞ kshna; કશ્ય kshya; ત્સ્ય tsya; ન્સ્ટ nsta;  
 ન્સ્ય nsya; મ્બ્ર mbra; મ્બલ mbla; ર્ત્ર rtra;  
 ર્દ્ધ rddha; શ્ત્ર shtra; શ્ત્ર શ્ત્ર shthra; સ્ત્ર stra.

## 6. Omission of 'inherent a.'

'Inherent a' is, as we have already remarked (§ 3), omitted from any consonant under which the virām sign is subscribed, also from any consonant associated with a coalescent vowel. Thus

સદ્ગુણ = sadgun; ઘી = ghī.

'Inherent a' is also omitted in pronunciation, even though its omission be not indicated by virām,

1) From any single consonant, except ય and ળ, when the

final letter of its word; માણસ = māṇas : but સમય = samaya and મોહ = moha.

PART I.

(Many speakers indeed omit this *a* even from final *y* and *ṣ*.)

- 2) From the non-final members of any conjunct letter.

Thus અક્ષર akshar; આશ્રમ āśram; સ્ત્રી strī.

- 3) From all the members of a conjunct letter provided

(a) that its last member be neither a nasal (*ñ, ñ, ṇ, n, m*) nor a semi-vowel, (*y, r, l, v, ḷ*), and also

(b) that the conjunct letter be the final of its word.

Thus સ'abd; સમાપ્ત samāpt; સમક્ષ samaksh; but કૃષ્ણ Kṛishṇa; રત્ન ratna; સૂર્ય sūrya; નમ્રā namra.

- 4) From any consonant followed in the same word by

(a) an inflexion, (b) a suffix, or (c) the second element of a compound word, always provided that this added portion begins with a consonant.

Thus (a) ખરચથી, kharachthī; કલમનો, kalamno; કરતો, karto; કરનાર, karnār;

(b) બચપણ, bachpan; ધનવાન, dhanvān; કામદાર, kāmādar;

(c) અદલબદલ, adalbadal; ઘરખરચ, gharkharach; રમતગમત, ramatgamat.

*Exception:*—Between two letters, the same or similar in sound, 'inherent *a*' may be slightly retained. Thus હાથથી, hāthathī; પાનનો, pānāno; કાંતો, kāntato; આવડું, āvavun; also ઉંડાણનો, uṇḍāṇāno; ચાટો, chāṭato.

## 7. Anusvār.

The symbol ' (No. 15 in the Alphabet), a superscribed point, is a mere nasalism, neither purely vocalic nor purely consonantal. It is called અનુસાર anusvār, *after-sound*, or બિંદુ bindu (or mindu), *a point, dot*. It must be preceded by a vowel-sound, but may itself be either final or medial.

The nasal sign Anusvār as

1) Anusvār when final represents a sound resembling the 'ring' of a metal plate, this ringing quality being imparted to the preceding vowel; e. g. હું hun; છું chhun.

a) n.

2) Anusvār followed by any vowel, or by any non-mute consonant (those from *y* to *ṇ*, Nos. 42–50 of Alphabet),

PART I.

represents the same ringing sound that it has when final; e. g. કાંઠી kañī; સંહાર sañhār; વાંસ vāṇs; સંવાદ sañvād.

3) Anusvār followed by any mute consonant (those from ૩—૫, Nos. 17—41 of Alphabet) has variable nasal power.

1) Followed by a guttural (ક, ગ, ઙ, ઞ) anusvār becomes equivalent to the guttural nasal ક્ઙ ñ.

2) by a palatal (ચ, છ, જ, ઝ) to the palatal nasal ચ્ઙ ñ.

3) by a cerebral (ટ, ઠ, ડ, ઢ) to the cerebral nasal ટ્ઙ ñ.

4) by a dental (ત, થ, દ, ધ) to the dental nasal ત્ઙ ñ.

5) by a labial (પ, ફ, બ, મ) to the labial nasal પ્ઙ m.

Thus ક્ક = kañku; ક્ચ = kañchan; ક્ઠ = kañṭh; ક્ઢ = kand; ક્પ = kamp.

Anusvār being in no sense a syllable, only a mere nasalism, it is transliterated as m or as one of the various n's (ñ ñ ñ ñ n), but never as syllabic ma or na.

NOTE on the pronunciation of Anusvār in Sanskrit :—

Anusvār  
in Sans-  
krit reci-  
tation.

“What struck me most in her recitation was the vibration of the voice when reproducing the nasal sound called ‘anusvār.’ On hearing it pronounced, or rather sung, in India, I understood perfectly at last the grammatical name of the *anusvār*, or *after-sound, successive protracted sound*. The final m or n, which we European scholars almost drown in the vowel preceding it, is in India not only duplicated but triplicated in an almost plaintive tremolo, in a low mysterious voice, like the moan of a victim under torture, or of a patient undergoing an operation, or like the sound sent forth by the bow, after the arrow has been darted. One would say that the nasal sound wanders about, looking out in vain for an exit, and sinks at last and disappears in a mysterious manner.” Letter from Count Angelo de Gubernatis, quoted in the “Bombay Guardian” of Oct. 30th, 1886.

in ordi-  
nary Guja-  
rātī speech.

The reader should however be cautioned that while the above is affirmed regarding the pronunciation of anusvār in Sanskrit, it does not apply equally to Gujarātī, in which, as in other Indian vernaculars, the anusvār utterance is comparatively faint and indistinct. Indeed, in his “Comparative Grammar of the Gaudian\* Languages,” (page 31), Hoornle states “Gaudian possesses no anusvār.”

\* Gaudian designates collectively all the North-Indian vernaculars of Sanskrit affinity.

## 8. Visarg.

The symbol: (No. 16 in the Alphabet), called विसर्ग, visarg, *rejection*, is not a pure consonant but a mere spirant consonantism. As to origin, it is a faint substitute for an s or r that has been rejected and lost to sound after a preceding vowel. Accordingly visarg can occur only immediately after a vowel, of which vowel it may be regarded as the "gradual ending," a "vowel-finish" uttered with a slight stress of voice. An approximation to the visarg sound is heard in the last 'ha' of Minnehā'hā :

" Listless, longing, hoping, fearing,  
Dreaming still of Minnehā'hā,  
Of the lovely Laughing water  
In the land of the Dacotahs."

Longfellow: Song of Hiawatha, x: 9-12.

The visarg, so far from being itself a syllable, does not admit of any vowel following it immediately, and accordingly its equivalent in transliteration is not 'ha' but 'h.' Thus दुःख=duhkh.

## 9. Accent.

The accent, or stress of voice, generally falls in a Gujarātī word on its first syllable, while a secondary stress is laid upon any syllable immediately preceding a conjunct letter.

Thus તકારારી takarārī ;

ભવિષ્યવાદી bhāvishyavādī.

### PART I.

Vowel-finish.

Stress,  
primary and  
secondary:

## PART II.

### ETYMOLOGY, OR THE GRAMMAR OF WORDS.

## CHAPTER I.

### THE NOUN.

#### 10. Gender.

PART II.

Rule.

The gender, masculine, feminine, or neuter, of many Gujarātī nouns can be learned only through constant practice.

As a general rule, words ending in non-radical એ, ઈ, or ઉ are respectively masculine, feminine, or neuter.

#### 11. Words ending in એ yet not masculine.

Exceptions  
in એ.

એ *fem.* a cave.

એ *fem.* a custom ; this word is of Persian origin.

ગળે *fem.* a creeper ; for ગળેઈ, from Skr. ગુહુચો *f.* a medicinal plant, Root ગુહ् to defend.

ગે *fem.* a cow ; used as the first member of a compound word, e. g. ગેકાણું a cow's ear. Cf. Skr. ગૌ *m.* or *f.* a bull, a cow.

લે *fem.* a lizard ( whence એકલે *f.* and પાંડલે *f.* names of different kinds of lizards ) ; for ગેલે, from Skr. ગૌ *f.* the iguana.

છે *fem.* or છેએ *fem.* mortar ; from Skr. છુદ્ *f.* grinding, crushing.

જળે *fem.* a leech ; from Skr. જલૂકા *f.* a leech.

દે *fem.* young grass ; from Skr. દૂર્વા *f.* a kind of millet-grass.

બે *fem.* odour, whence પુરાંબે *f.* fragrance, and બદબે *f.* a bad odour ; of Persian origin.

હોહો *fem.* clamour ; this word is a reduplication of the vocative particle હો Ho ! Hallo !

મો or મહે *neuter* the mouth, face ; for મોહ, from Skr. મુહ *neut.* the mouth, face.

૧૧ the ace ( of dice ), is either masculine or feminine, or occasionally neuter.

It will be noticed that the majority of these words are monosyllabic, and that the final ઈ has arisen " from some phonetic corruption of the root-syllable. " See Beames's Comparative Grammar, vol. II. page 151.

## 12. Words ending in ઈ yet not feminine.

1) ઈ as a *masculine* termination frequently occurs in nouns indicating male members of castes, trades, or professions, also in some nouns expressing nationality.

Exceptions in ઈ.

Thus કાણી a man of the Kanbi (cultivator) caste.

ભાઈ a man of the Bhoi (palanquin-bearer) caste.

ધોળી a washerman.

ગેસ્તી a grocer.

ઝોળી a shoe-maker.

સોળી a goldsmith.

જોશી or જોષી an astrologer.

પારસી a Pārsī.

હાથી an Abyssinian, a Nubian.

a. masculines in ઈ.

2) Gujarātī words ending in ઈ are *masculine*, if derived from Skr. words (denoting agents) ending in ' in. '

Thus હાથી an elephant, Skr. હસ્તિન્ m.

સ્વામી a lord, Skr. स्वामिन् m.

સાક્ષી a witness, Skr. साक्षिन् m.

3) A few Gujarātī words in ઈ are *masculine*, though of non-Sanskritic origin.

સિપાહી a soldier, sepoy ; Persian sipāhī from sipāh, soldiery, an army.

બિસ્તી a water-carrier ; Persian bihishtī, a person of bihisht or Paradise.

4) The following nouns ending in ઈ are *neuter*, since retaining the gender of their Sanskrit originals :

b. neuters in ઈ.

ધી clarified butter, Skr. घृत n.

દહી or દહી\* curds, Skr. दधि n.

પાણી water, Skr. पानीय n.

બીજ = બીજું n. = બીજ n. seed, Skr. बीज or बीज n.

\* Also મહી *neuter*, curds.



## PART II.

મરી	black pepper,	Skr. મરિચ or મરોચ n.
માતી	a pearl,	Skr. મૌલિક n.
સાહી	blood,	Skr. લોહિત n.
જનોઈ	the Brahmanical cord,	Skr. યજ્ઞોપવેત n.
સોપારી	areca-nut.	

The last two words, જનોઈ and સોપારી, are also sometimes feminine.

Masculine  
in ઉ.

NOTE :—The word ઘઉં, wheat, is *masculine*, from Sanskrit ગૌહમ *masc.* The final ઉ of ઘઉં is thus not a mere formative syllable, but part of the original root.

### 13. ઐ m., ઈ f., and ઉ n. as general terminations.

Correspon-  
ent nouns  
in ઐ, ઈ,  
and ઉ.

Names of human beings, if ending in ઐ, frequently have a feminine in ઈ, and a few have a common gender in ઉ.

કાકો = an uncle; કાકી = an aunt, wife of કાકો;  
દિકરો = a son; દિકરી = a daughter;  
છોકરો = a boy; છોકરી = a girl; છોકરું = a child, boy or girl.

The names of some animals admit of all these general terminations.

કુતરો = a dog; કુતરી = a bitch; કુતરું = a dog, male or female.  
બકરો = a he-goat; બકરી = a she-goat; બકરું = a goat, „ „

In analogy with this principle, should an inanimate object have a name ending in ઐ (or ઉ), and an object of the like kind a name ending in ઈ, the former is generally the larger, stronger, coarser of the two, and the latter, the smaller, weaker, finer.

ટેકરો m. = a hill; ટેકરી f. = a small hill, hillock.  
વિચરો m. = વિચરી of inferior quality. વિચરી f. = a savoury dish of rice and pulse.  
ગાડું n. = a cart. ગાડી f. = a carriage.

NOTE, however, that the masculines જાડો, a yard, and ખાડો, a pit, indicate objects, coarser indeed, yet smaller than their corresponding feminines, જાડી, a garden and ખાડી, a creek.

In like manner દોરો m. a thread; but દોરી f. a string, cord.

રેરો m. a berry (of the banyan tree); but રેરી f. a musk melon.

અધો m. a copper coin (half-pice); but અધી f. a silver coin (half-rupee).

## 14. Feminines formed from masculines by feminine suffixes.

### CHAPTER I.

a) If a masc. end in ઈ\* (for ઈ), its fem. is formed by substituting for the final ઈ either ઈ, ઈ or ઈ.

Thus ભાગિયો *m.* a partner; *fem.* ભાગિયે.

કહોડિયો *m.* a leper; *fem.* કહોડિયે or કહોડિય.

વાણિયો *m.* a Vāṇiō, a  
man of the  
merchant  
caste; a  
Banyā. *fem.* વાણિયે or વાણિય or  
વાણિયા.

b) If the masc. end in ઈ, the fem. is sometimes formed by the addition of ઈ, or by substituting for the final ઈ either ઈ or ઈ or ઈ.

Thus ધણી *m.* a master; *fem.* ધણીઆણી.

હાથી *m.* an elephant; *fem.* હાથણી.

ધોળી *m.* a washerman; *fem.* ધોળે or ધોળ.

કોળી *m.* a Kolī; *fem.* કોળ.

તંબોલી *m.* a seller of betel; *fem.* તંબોલા.

NOTE also પતિ *m.* a husband; *fem.* પત્ની a wife.

c) If the masc. end in ઈ, this ઈ changes to ્ (v) before a suffixed fem. termination.

સાધુ *m.* a saint; *fem.* સાધ્વી.

હિંદુ *m.* a Hindū man. *fem.* હિંદ્વાણી.

d) If the masc. end in a consonant, the fem. is formed by adding one or other of the terminations ઈ, ઈ, ઈ, ઈ, ઈ, ઈ.

Thus પંડિત *m.* a teacher; *fem.* પંડિતા.

દેવ *m.* a god; *fem.* દેવી.

બીલ *m.* a Bhil man; *fem.* બીલડી.

પિશાચ *m.* a fiend; *fem.* પિશાચણી.

મહેતર *m.* a sweeper; *fem.* મહેતરાણી.

રજપૂત *m.* a Rajpūt man; *fem.* રજપૂતાણી.

વાહ *m.* a tiger; *fem.* વાહે or વાહ.

સિંહ *m.* a lion; *fem.* સિંહ.

## 15. Irregular Feminines.

The following feminines are noteworthy.

ઠાકોર *m.* a chief, a title of honour; *fem.* ઠાકરાણી or ઠાકરાણી.

\* Long ઈ, when followed by a long vowel, frequently changes to short ઈ with compensatory y (i = iy).

## PART II.

- પટેલ *m.* a village officer; *fem.* પટેલાણી.  
 સોની *m.* a goldsmith; *fem.* સોનારણ or સોનારણ.  
 દેશાધ *m.* a native land-official; *fem.* દેશાણ.  
 કુચ્છી *m.* a husband of કુઈ; *fem.* કુઈ = anaunt, father's sister.

## 16 Different words for the Masculine and the Feminine.

Gender expressed otherwise than by grammatical change.

To indicate the feminine a word distinct from the masc. is often employed.

પુરુષ a male.	સ્ત્રી a female.
નાર a male.	નારી or નારા a female.
મરદ a man.	ઝીરત a woman, a wife.
પિતા father.	માતા mother.
પાપ father.	મા mother.
ભાઈ brother.	બહેન sister.
વર a husband.	વહુ a wife (or son's wife)
વર a bridegroom.	કન્યા a bride.
સસરા a father-in-law.	સાસુ a mother-in-law.
બળદ an ox.	ગાય a cow.
પાડો a male buffalo.	બેસ a female buffalo.
માર a peacock.	દેલ a peahen.

## 17. Gender as indicated by Terminations.

Genderal terminations.

As a general rule, admitting however of several exceptions,

- Those nouns are *masculine* which end in non-radical અ; ત preceded by anusvār ( — nt ); અ, if derived from Skr. nouns ending in 'an' or 'tri' (Guj. tā).
- Those nouns are *feminine* which end in non-radical ઈ (or આઈ, ં, ંડી, ંડી, આણી, મણી); અ, if not derived from Skr. nouns ending in 'an' or 'tri'; તા or ક, if signifying abstract qualities; ઝીણ or ણ as fem. term. to masc. nouns; ત or ન, if borrowed from Hindūstānī or Persian.
- Those nouns are *neuter* which end in non-radical ઊ (or આણું or પાણું); વ, signifying abstract quality; પણ, signifying abstract condition; ણ suffixed to verbal roots; આણ suffixed to adjectives.

## 18. Words spelt alike, but differing in gender and meaning.

### CHAPTER I.

Homonyms distinguished by gender

ઉત્તર *m.* or *n.* an answer.

*f.* the North (scilicet ઉત્તર *f.* = region ).

કર્ક *m.* a crab.

*f.* the zodiacal sign Cancer (scilicet રાશિ *f.* = a sign).

કસ *m.* touch (in assaying); strength, 'pith' (of land &c.).

*f.* the breast-string of a coat (અંગરજો).

કાલ *m.* time (generally written કાળ).

*f.* day (cf. ગઇકાલ yesterday, આવતી કાલ to-morrow).

કોલ *m.* a wall of a fort.

*f.* the neck.

કોશ *m.* a collection, store.

*f.* a pointed bar of iron.

ગાલ *m.* a cheek.

*f.* a row of persons sitting down at a meal.

ગાળ *m.* refuse, mud.

*f.* abusive language.

ચાક *m.* chalk.

*f.* an ornament for the hair.

*n.* a wheel.

ચાલ *m.* habit, custom.

*f.* conduct, behaviour.

ઢોલ *f.* a blow (but this is more frequently written ધોલ).

*n.* a large drum.

ધાત્ર *m.* a root (in grammar).

*f.* a metal.

ધૂપ *m.* incense.

*m.* or *f.* sunshine.

નાથ *m.* a master, lord.

*f.* a nose-rope for cattle.

પત્ર *m.* or *n.* an epistle.

*n.* a leaf.

ખાત *m.* cooked rice.

*f.* a kind, sort.

*n.* rice in its husk.

## PART II.

- મણિસ *m.* a man (male), *vir.*  
*n.* man (collectively); a human being, *homo.*  
 માળ *m.* a fish.  
*f.* the zodiacal sign Pisces (scilicet રાશિ *f.* = a sign).  
 યાર *m.* a yard.  
*f.* time.  
*n.* water.  
 પ્રધિ *m.* a sacred precept.  
*m.* or *f.* fashion, way, a ceremony.  
 સવાર *m.* a horseman, trooper.  
*f.* or *n.* morning.

Also the following nouns, which are less commonly heard,

- અંતર *m.* or *n.* an interval.  
*n.* the heart.  
 ક્ષેપ *m.* leprosy.  
*f.* a byre; a smithy, a carpenter's shop.  
 ઘાત *m.* a blow, stripe.  
*m.* or *f.* murder.  
 છર *m.* frenzied speech.  
*f.* a bamboo chip.  
 જ્ઞાત *m.* an ascetic; a Jain priest.  
*f.* a pause in reading; the cæsura (in prosody).  
 ગુન *m.* a goblin.  
*n.* a saddle.  
 ડેળ *m.* split peas.  
*n.* fashion, cut, also hypocrisy.  
 (ડેલ *f.* a bucket.)  
 તડ *f.* a crack.  
*n.* a faction.  
 તપક *f.* a salver (for betel-leaf, etc.).  
*n.* an upper story.  
 તાલ *m.* or *f.* a beat (in music).  
*f.* a bald crown.  
*n.* enjoyment, relish (in food).  
 યાત્ર *m.* a breadth of cloth.  
*f.* a bench.  
 બાગ *m.* a garden.  
*f.* a rein.

Rarer  
 homonyms  
 distinguish-  
 ed by gender

CHAPTER I.

- ખાલ *m.* a hawk.  
*f.* a leaf-plate.  
 મહી *f.* the earth.  
*n.* curds.  
 રાવ *m.* a king.  
*f.* humble supplication; tale-bearing.  
 સાગ *m.* the teak tree (*Tectona grandis*), or its wood.  
*f.* a splinter.  
 કોડ *m.* a kind of snake.  
*n.* the wood-apple (*Feronia elephantum*).  
 ઝાળ *m.* oil-cake.  
*f.* a search.  
 ડામણ *f.* the port-side (nautical).  
*n.* a hobble (for horses, &c.) Also spelt ડામણ.  
 ધારણ *f.* a weight placed in scales against grain, &c.  
*n.* the taking, assumption of.

19. Words of Variable Gender.

*Masc. and Fem.* તંબાકુ tobacco.

તાલમેલ display, finery.

દેહ flesh, the body.

પોક a wail.

વખત time.

વગ influence, interest.

વેત a span.

ALSO, AS IN § 18, ધાત murder.

તાલ a beat (in music).

ધૂપ sunshine.

વિધિ fashion, way, a ceremony.

*Masc. and Neut.* પ્રશ્ન a question.

બાધ an obstacle.

મત an opinion.

યત્ન an effort.

ALSO, AS IN § 18, અંતર an interval.

ઉત્તર an answer.

પત્ર an epistle.

Nouns

*a.* masc.  
and fem.

*b.* masc. and  
neut.

PART II.

fem. and  
eut.

*Fem. and Neut.* આ વરદા life, age.

આલ-આણ acquaintance.

ધડી આલ or ધડી આળ a watch.

નાવ a ship.

વય time of life, age.

હળ a plough.

ALSO, AS IN § 18, સવાર morning.

AND, AS IN § 12, જનોઈ the Brahmanical cord.

સોપાળી areca-nut.

. m. f. & n.

*Masc. Fem. & Neut.* જણ a person (see § 21).

## 20. Number.

The noun in Gujarātī has two 'numbers,' the Singular and the Plural.

Rule.

RULE:—If a noun end in non-radical આ, its plural is formed by substituting for this આ either અ or આંઆ.

If a noun end in non-radical ઉ, its plural is formed by substituting for this ઉ either અ or આંઆ.

If a noun do not end in either non-radical આ or non-radical ઉ, its plural is formed by simply adding આ to the singular.

Thus ઘોડા a horse; plur. ઘોડા or ઘોડાંઆ.

ધરણું an ornament; plur. ધરણું or ધરણુંઆ.

ગુલામ a slave; plur. ગુલામો.

NOTE 1:—In some districts of Gujarāt neuter nouns ending in a consonant can form their plural by adding આં.

Thus ઘર a house, pl. ઘરં.

જેતર a field, pl. જેતરં.

Such forms, however, are mere provincialisms, heard especially in the Charotar.

NOTE 2:—The few nouns ending in radical આ (§ 11) do not take an additional આ for their plurals. Thus ઝોળ a cave or caves.

## 21. Words noteworthy as to Number.

Singulars  
as though  
plurals.

a) The following words, though singular in form, are generally treated as plurals:—

ધઉ m. wheat.

તલ m. sesamum seed.

મકે m. Indian corn.

મગ m. a kind of pulse.

સમાચાર m. news.

બીગ m. fortune (generally bad.)

શપત m.

સમ m.

કુસમ m.

સોગન m.

} an oath.

b) The following words are seldom heard in the singular :—

ઘાગણ m. pl. } hard grain, that resists boiling or  
ઝણ m. pl. } grinding.

કાલાવાલા m. pl. urgent entreaties.

ચાળા m. pl. tricks, pranks.

તડા n. pl. factions (See § 18).

તરફડિયાં n. pl. ineffectual strugglings.

દાંતિયાં n. pl. grimaces.

ધાણા m. pl. coriander-seed.

નેવાં n. pl. eaves, drops falling from the eaves.

પછાડા m. pl. vain efforts.

ફાંફાં n. pl. vain efforts.

મહુડાં n. pl. the fruit of the Mahudā tree (Bassia latifolia).

લાંધા m. pl. fastings, a long fast.

લાફાં n. pl. benefit, gains.

વલખાં n. pl. vain efforts.

વેવલાં n. pl. vain efforts.

c) સેા, a hundred, takes as its plural સેં, from Sanskrit शतानि and Prākṛit सभार.

જણ, a person, is used only after an adjective expressing number. In the singular it may appear as જણ or જણે m., જણી f., or જણું com., and in the plural as જણ or જણા m., જણીઓ f., or જણાં com.

## 22. Case.

The Cases in the declension of a Gujarātī noun are seven.

1. Subjective. 2. Objective. 3. Agential. 4. Ablative.
5. Genitive. 6. Locative. 7. Vocative.

The following particles, or post-positions, serve as case-endings in the declension of a noun :—

Subjective	—	...	...	...	—
Objective	ને	...	...	...	to, for.
Agential	એ	...	...	...	by.
Ablative	થી	...	...	...	from, by.
Genitive	નો (m); ની (f); નું (n).				of.
Locative 1.	એ	...	...	...	on, at.
„ 2.	માં	...	...	...	in.
Vocative :	See § 24.				

## CHAPTER I.

Plurals for the most part without a singular.

The Cases  
(7)

The Case  
endings.



## PART II.

In poetry નાહો (m.) નાહી (f.) નાહું (n.) and કેરો (m.) કેરી (f.) કેરું (n.) frequently occur as Genitival case-endings.

In some districts the Ablatival Case-ending is declined for gender, thus -ધો m., -ધી f., -ધું n.

## 23. Base.

The Base.

The 'base' of nouns ending in non-radical યી or ઊ is obtained by changing this યી or ઊ to યા.

Thus sing. subj. ઘોડા, base ઘોડા.

„ „ ધરણું, „ ધરણા.

The 'base' of all other nouns is identical with the Subjective.

Thus sing. subj. ગુલામ, base ગુલામ.

## 24. Declension of Nouns.

(SEE PARADIGM I.)

Rule.

RULE :—Nouns are declined in the singular by adding the case-endings to the base :

Nouns are declined in the plural by adding the case-endings to the subjective plural.

The Vocative how formed.

The Vocative Case has no case-ending, and accordingly it is in the singular identical with the base, and in the plural identical with the subjective plural.

It is often preceded by the interjections રે, અરે, હે, યી, અહો.

અાઅી contracting to અી.

Forms such as ઘોડાઅી (Agential and અી - Locative, both sing. and plur.) contract to ઘોડે.

For the Locative ધરે, 'in the house,' 'at home,' the form ધેર is often used.

The base-ending in યા and the case-ending in યી (Agent. and Loc.) are the only traces still retained in the Gujarātī declension of the old Sanskrit inflexions.

General terminations of Genitive.

The Genitive may be regarded as an adjective of three terminations.

Thus પગ m. the foot, and ઘોડાનો પગ the horse's foot.  
 આંખ f. the eye, „ ઘોડાની આંખ the horse's eye.  
 માથું n. the head, „ ઘોડાનું માથું the horse's head.

## CHAPTER II.

### ADJECTIVES.

Adjectives agree with the noun they qualify in gender, number and case.

CHAPTER II.

#### 25. Gender.

All adjectives are of common gender (and are consequently indeclinable for gender), except those having as general terminations **આ** masc., **ઈ** fem., **ઉ** neut.

Adjectival  
**આ** m., **ઈ** f.  
and **ઉ** n.

Thus clean = **સાફ** masc. fem. or neut.

good = **સારો** masc., **સારી** fem., **સારું** neut.

The distinctively fem. adjectives in **ઈ** are not the only adjectives with that termination, there being many adjectives also ending in **ઈ** of common gender.

Thus **ખાલી** empty ; masc. fem. or neut.

**લોભી** covetous ; masc. fem. or neut.

#### 26. Number.

RULE :—Masculine adjectives in **આ** form their plural by changing **આ** to **યા**.

**આ** m. pl.

Neuter adjectives in **ઉ** form their plural by changing **ઉ** to **યાં**.

**આ** n. pl.

All other adjectives are indeclinable for number.

Thus masc. sing. **સારો**, pl. **સારા** ;

neut. sing. **સારું**, pl. **સારાં** ;

fem. sing. **સારી**, pl. **સારી** ;

com. sing. **સાફ**, pl. **સાફ**.

#### 27. Declension of Adjectives.

(SEE PARADIGM II.)

Adjectives when employed in the place of nouns are declined precisely as nouns. Thus :—

**ગરીબ** = poor ; **ગરીબોને** = to the poor (plural.)

RULE :—Adjectives when employed qualificatively or predicatively do not take any case-endings.

Rule.

## PART II.

But masc. adjectives in યા and neut. adjectives in ડું change this યા or ડું to basal યા for all cases (except subjective) of the singular ;

while for all cases of the plural

a form identical with the subjective plural is employed.

Adjectives other than those ending in યા (m.) or ડું (n.) are indeclinable.

The following Table shows the inflexional changes in the declension of an adjective in યા m , ડું f, and ડું n.

Adjectives  
how declin-  
ed.

Case.	Singular.			Plural.		
	M.	F.	N.	M.	F.	N.
Subjective... ..	-યા	-ડું	-ડું	-યા	-ડું	-યાં
Other than Subjec.	-યા	-ડું	-યા	-યા	-ડું	-યાં

The Genitive of Nouns is similarly declined ; thus :—

Genitives  
how declin-  
ed.

Case.	Singular.			Plural.		
	M.	F.	N.	M.	F.	N.
Subjective... ..	-નો	-ની	-નું	-ના	-ની	નાં
Other than Subjec.	-ના	-ની	-ના	-ના	-ની	નાં

The Genitive, being thus adjectival in form, agrees in gender, number, and case with the noun that the genitival word qualifies. Thus :—

Examples  
of genitival  
agreement.

The horse's foot.

ધોડાનો પગ.

In the horse's foot.

ધોડાના પગમાં.

The stables for the horse.

ધોડાના તથેલા (યા).

In the stables for the horse.

ધોડાના તથેલા (યા) માં.

The horse's eye.

ધોડાની આંખ.

In the horse's eye.

ધોડાની આંખમાં.

The eyes of the horse.

ધોડાની આંખો.

In the eyes of the horse.

ધોડાની આંખોમાં.

The horse's head.	ધોડાનું માથું.
In the horse's head.	ધોડાના માથામાં.
The saddles of the horse.	ધોડાનાં જીનો.
In the saddles of the horse.	ધોડાનાં જીનોમાં.

NOTE :—If a declinable adjective qualify a noun in the Agential Case or in the એ-Locative case, then the adjective, instead of its regular basal termination in આ, takes by attraction a termination in એ.

Thus બીજી દહાડે for બીજા દહાડાએ, on the second day.  
જમણે હાથે for જમણા હાથે, on the right hand.

When, however, the noun in the Agential Case is the logical subject of a Transitive Verb (§ § 131, 136), a declinable adjective (or genitive) qualifying this noun retains its આ termination.

Thus એના ભત્રિને એની પાસે કેંઈ પૈસા માગ્યા His nephew asked some money from him (not એને ભત્રિને).

## 28. Degrees of Comparison.

A. The *Comparative Degree* is expressed in Gujarātī by the simple adjective preceded by the ablative of the noun with which the comparison is made.

Thus માથાથી મોટું, larger than the head.

Another way of expressing comparison is by the word કરતાં 'than' preceded either by the genitive in-ના (for personal pronouns - રા) or by the 'base' of the noun.

Thus દરવાજાના કરતાં ઊંચું, higher than the door,  
દરવાજા કરતાં ઊંચું " " "  
તમારા કરતાં ઊંચું taller than you.

B. The *Superlative Degree* is expressed by the simple adjective preceded by any of the Gujarātī equivalents for "than all," such as

સડુંથી, સડું કરતાં; સર્વથી, સર્વ કરતાં; સઘળાથી, સઘળા કરતાં;  
બધાથી, બધા કરતાં; સંધાથી, સંધા કરતાં.

Thus સડુંથી મોટું or સડું કરતાં મોટું, largest of all, largest.

The Superlative Degree may be idiomatically expressed by the simple adjective preceded by the same adjective used as a noun in the માં - Locative Singular Neuter.

Thus મોટામાં મોટું largest (*lit.* large among the large).

ઓછામાં ઓછી ડિમ્મત the least price, the lowest price.

## CHAPTER II.

Attraction of આ to એ in declension of Adjective.

The Comparative Degree.

The Superlative Degree.

## CHAPTER III.

### PRONOUNS.

#### PART II.

The declension of many of the pronouns is irregular, but the irregularities can, for the most part, be explained by the fact that different forms are assumed as 'bases' for declension.

### 29. The First Personal Pronoun.

Bases in declension of **હું**.

The First Personal Pronoun **હું**, I, may be regarded as declined in the singular from four different bases, namely

1. **હું** from which comes **હુંથી**.
2. **મ** „ „ come **મને** and **મેં**.

In its plural the base-forms are three : **અમ**, **અમારા**, and  
The full declension is as follows :—

Declension  
of **હું**.

*Singular.*

*Plural.*

*Base.*

*Subj.*

*Obj.*

*Ag.*

*Ab.*

*Gen.*

*Loc.*

**મારામાં**

The **મ**-forms are found chiefly, though not solely, in poetry. Occasionally are heard still longer forms from the base **મ** (compare **તુ** of Second Person). Thus **મને**, **મથી**, **મ**, and

The forms in brackets are seldom used.

The **અ**-Locative case does not occur in the declension of Pronouns.

**30. The Second Personal Pronoun.**

The Second Personal Pronoun is **તું**, Thou.

For its declension it takes as 'bases'

in the singular **તું**, **ત**, **તારા** and **તુજ**;

and in the plural **તમ**, **તમારા** and **તમે**.

Except for the changes consequent upon these changed 'bases' the declension of **તું** is identical with that of **હું**.

**31. The Personal Pronouns Exclusive and Inclusive.**

The plural **અમે** 'we' has a connotation that excludes the person spoken to; it means thus 'we as distinct from you,' 'we but not you.' To express 'I and you,' or 'we and you,' another plural form, namely **આપણે**, must be employed. It is declined as follows :—

*Subj.* ( **આપણ** ) **આપણે**.

*Obj.* **આપણને** or **આપણે**.

*Ag.* **આપણે**.

*Abl.* **આપણેથી** or **આપણાથી**.

*Gen.* **આપ-ણા-ણી-ણું**.

*Loc.* **આપણામાં**.

**CHAPTER III.**

Declension  
of **તું**.

Declension  
of **આપણે**.

**32. The Honorific Pronoun.**

The 'honorific pronoun' **આપ**, *your honour*, as carrying with it more respect than **તમે**, *you*, is employed when addressing a superior. It is declined in precisely the same way as a regular noun; **આપ**, **આપને**, **આપે**, **આપથી**, **આપનો-ની-નું**, and **આપમાં**.

Since **આપ** does duty for **તમે**, the plural of the second pers. pronoun, it is itself regarded as a plural of the second pers. *E. g.* in the sentence **આપ આવશ્ય તો કામ થશે**, 'If your honour will come, the matter will succeed,' the verb **આવશે** is in the second person plural by reason of its subject **આપ**.

Declension  
of **આપ** *pl.*

**33. The Reflexive Pronouns.**

The most common of the 'reflexive pronouns' is **પોતે** 'self.' Its Agential Case is also **પોતે**, but the remaining cases are constructed from **પોતા** as 'base.' Hence *Obj.* **પોતાને**; *Ab.* **પોતાથી**; *Gen.* **પોતાનો, -ની, -નું**; *Loc.* **પોતામાં**.

Declensio  
of **પોતે**.

## PART II.

પોતે has no plural forms, but the cases of its singular do service throughout for the plural.

Other reflexive pronouns are જાતે, પડે, ખુદ, આપ, આપોઆપ.

Thus, I myself હું પોતે or હું જાતે or હું પડે or મારી પડ.

Thou thyself તું પોતે or તું જાતે or તું પડે or તારી પડ.

He himself તે પોતે or તે જાતે or તે પડે or તેની પડ.

The reduplicated form પોતપોતે is a distributive reflexive, 'each himself,' and is declined like પોતે.

### 34. Table of Allied Pronominal forms.

Of the allied pronominal forms in the following Table the near demonstratives begin with આ or એ, the remote demonstratives „ „ ત, relatives „ „ જ, correlatives „ „ ત, interrogatives „ „ કે.

		Near Demonstrative.	Remote Demonstrative.	Relative.	Correlative	Interrogative.
Pronouns (1).	1 Primary.	આ, એ, this	તે that.	જે who, which.	તે that same	કોણ? who
Pronominal adjectives (3).	2 Quality.	આવું, એવું, like this, so, such.	તેવું like that, so, such.	જેવું like which, as.	તેવું like that same, so, such.	કેવું? lik what? how
	3 Size.	આવડું, એવડું, this large, so large.	તેવડું that large, so large.	જેવડું as large as.	તેવડું so large	કેવડું? ho large?
	4 Quantity	આટલું, એટલું, this (so) many or much.	તેટલું that (so) many or much.	જેટલું as many, or much, as.	તેટલું so many or much.	કેટલું? Ho many c much
Pronominal adverbs (3).	5 Manner.	આમ, એમ thus.	તેમ so.	જેમ as.	તેમ so.	કેમ? how (why?)
	6 Place.	અહિંયાં here*	ત્યાં there.	જ્યાં where.	ત્યાં there.	ક્યાં? whe
	7 Time.	અત્યારે at this time, now.	ત્યારે at that time, then.	જ્યારે at which time, when.	ત્યારે at that same time, then.	ક્યારે? whattin when?

\* અહિંયાં contracts to અહિં or અહીં or હાં.

Numbers 2, 3 and 4 of the Table contain only pronominal adjectives, which are accordingly declined as regular adjectives in —આ *m.*,—ઈ *f.*, and—ઉ *n.*

Numbers 5, 6 and 7 contain only pronominal adverbs, which are accordingly indeclinable.

Number 1 contains only true pronouns, all of which are declined, more or less regularly, as nouns.

### 35. Declension of આ.

આ, 'this,' 'this close at hand,' is declined from different bases, as follows :—

BASE.	Singular.		Plural.		
	આ	આના	આઓ	આમ	આમના
<i>Subj.</i>	આ	.....	આઓ (આ)	.....	.....
<i>Obj.</i>	આને	.....	આઓને	આમને	.....
<i>Ag.</i>	આણે	.....	આઓએ	(આમણે)	.....
<i>Ab.</i>	આથી	આનાથી	આઓથી	.....	આમનાથી
<i>Gen.</i>	આનો -ની -નું	.....	આઓનો -ની -નું	આમનો -ની -નું	.....
<i>Loc.</i>	આમાં	આનામાં	આઓમાં	.....	આમનામાં

Declension  
of આ.

### 36. Declension of એ, જે, and ને.

The declension of એ, 'this,' is formed from bases precisely analogous to those employed in the declension of આ.

BASE.	Singular.		Plural.		
	એ	એના	એઓ	એમ.	એમના.
<i>Subj.</i>	એ	.....	એઓ (એ)	.....	.....
<i>Obj.</i>	એને	.....	એઓને	એમને	.....
<i>Ag.</i>	એણે	.....	એઓએ	એમણે	.....
<i>Ab.</i>	એથી	એનાથી	એઓથી	.....	એમનાથી
<i>Gen.</i>	એનો -ની -નું	.....	એઓનો -ની -નું	એમનો -ની -નું	.....
<i>Loc.</i>	એમાં	એનામાં	એઓમાં	.....	એમનામાં.

Declension  
of એ.



## PART II.

NOTE 1.—The forms *એણીને, એણીએ* may be employed as the *Obj.* and *Ag. Sing. Feminine*.

NOTE 2.—In the Surat districts *એણા*, declined regularly, is sometimes used as a plural of respect.

The remote demonstrative *તે* 'that,' the relative *જે*, 'who, which,' and the correlative *તે* 'that same' are declined in exactly the same way as *એ* 'this.'

The demonstrative pronoun *તે* is also used as the third Personal Pronoun 'he, she, it.'

The reduplicated form *જે જે* ..... *તે તે* corresponds to the English compound relatives, 'whoso,' 'whosoever,' 'whatsoever,' 'whichsoever.' See also § 38. Similarly *ત્યાં ત્યાં* ..... *ત્યાં ત્યાં* is 'wheresoever,' and *ત્યારે ત્યારે* ..... *ત્યારે ત્યારે* 'whenssoever.'

### 37. Declension of કોણ and of શે, શી, શું.

The interrogative કોણ, 'who?' takes as bases for its declension કોણ, કોણા, કો, and કે.

Declension  
of કોણ.

BASE.	કોણ	કોણા	કો	કે
<i>Subj.</i>	કોણ	.....	.....	*.....
<i>Obj.</i>	કોણને	.....	કોને	કેને
<i>Ag.</i>	કોણે	.....	.....	કેણે
<i>Ab.</i>	.....	કોણાથી	કોથી	કેથી
<i>Gen.</i>	કોણનો, -ની, -નું	.....	કોનો, -ની, -નું	કેનો, -ની, -નું
<i>Loc.</i>	કોણમાં	.....	કોમાં	કેમાં

The above forms do duty for Singular and Plural alike.

The interrogative adjectival pronoun શે *m.* શી *f.* શું *n.* 'who? which? what?' is defective, rather than irregular, in its declension.

Declension  
of શે, શી, શું.

	SINGULAR.			PLURAL.		
	<i>M.</i>	<i>F.</i>	<i>N.</i>	<i>M.</i>	<i>F.</i>	<i>N.</i>
<i>Subj.</i>	શે	શી	શું	શા	શી	શાં
<i>Obj.</i>	...	...	...	...	...	...
<i>Ag.</i>	શે	...	(શેણે)	...	...	...
<i>Ab.</i>	શાથી	...	શાથી	શાથી	...	શાંથી
<i>Gen.</i>	શાનો, -ની, -નું	...	શાનો, -ની, -નું	શાનો, -ની, -નું	...	શાનો, -ની, -નું
<i>Loc.</i>	શામાં	...	શામાં	શામાં	...	શામાં

The defective parts of this declension are supplied by the corresponding parts in the declension of કૈં. CHAPTER III.

### 38. Declension of કૈં m. & f. કં or કં n.

The 'indefinite pronoun' of most common occurrence is કૈં m. & f. 'someone, somebody,' કં or કં n. 'something.' It is declined throughout the singular as a regular noun, save that the *Ag. Case* of કં is wanting. The singular forms of this declension serve for the Plural also.

From કૈં, કં or કં as original other allied indefinite pronouns are derived.

Indefinite pronouns, original & derived.

Persons.	Things.
કૈં some one	કં કં some thing.
કેં ,, ,,	કંક ,, ,,
કૈંએક ,, ,,	કંએક કંએક ,, ,,
દરેકૈં each one	દરેકં each thing.

The compounds દરેકૈં, દરેકં, also દરેક and દરેક, 'each one,' 'each thing,' have as their first element દર or દર, 'each.'

The suffixed એક, or in its shortened form ક, present in કૈંએક, કેં, &c., is a particle implying approximation, 'about.' It is frequently found with numerals; thus વીસ twenty, but વીસેક about twenty, some twenty; પાંચેક some five.

એક as suffix.

Forms compounded with કૈં or કં are જેકૈં ..... તે 'whose,' 'whosoever,' and જેકં ..... તે or જે કૈં ..... તે 'whatsoever,' 'whichsoever.' See § 36.

### 39. Additional pronominal adjectives.

તેણી - હી - હું, 'that,' 'that yonder,' and આણી - હી - હું, or આંચી - હી - હું, 'yonder,' are remote demonstratives.

કહો - હી - હું, or કહો-હી-હું, or કયો, કેય, કયું, or કયો, કં, કં, 'which? what?' is an interrogative.

કશો - શી - યું, 'some one, something,' and કલાણી - હી - હું, 'some one,' 'such and such,' are indefinite pronominal adjectives and પોતાનો - હી - કં, 'one's own,' is a reflexive pronominal adjective.

These all are declined regularly as adjectives.

## CHAPTER IV.

### NUMERALS.

#### 40. The Figures, or Numerical Symbols.

PART II.

The numbers in Gujarātī are written as below,

૧	૨	૩	૪	૫	૬	૭	૮	૯	૦
1	2	3	4	5	6	7	8	9	0

and they are combined in the same way as in English notation,

Thus 1892 is written ૧૮૯૨.

Names of  
the figures.

The figures bear the following names :—

- ૧ એક the figure 1.
- ૨ બગડો .....2.
- ૩ તગડો .....3.
- ૪ ચોગડો.....4.
- ૫ પાંચડો.....5.
- ૬ છગડો .....6.
- ૭ સાતડો .....7.
- ૮ આઠડો.....8.
- ૯ નવડો .....9.
- ૦ બિંદુ or મિંદુ .....0.

#### 41. Cardinals.

The names of the Gujarātī cardinals have so far departed from their original, and comparatively regular, forms, that each number up to a hundred should be learnt by heart.

The Guja-  
rātī Num-  
bers from  
1-99.

1	૧	એક	10	૧૦	દસ	19	૧૯	બીસહીસ
2	૨	બે	11	૧૧	અગ્યાર	20	૨૦	વીસ
3	૩	ત્રણ	12	૧૨	બાર	21	૨૧	એકવીસ
4	૪	ચાર	13	૧૩	તેર	22	૨૨	બાવીસ
5	૫	પાંચ	14	૧૪	ચૌદ	23	૨૩	ત્રેવીસ
6	૬	છ	15	૧૫	પંદર	24	૨૪	ચોવીસ
7	૭	સાત	16	૧૬	સોળ	25	૨૫	પચીસ
8	૮	આઠ	17	૧૭	સત્તર	26	૨૬	છવીસ
9	૯	નવ	18	૧૮	અસાડ	27	૨૭	સત્તાવીસ

28	૨૮	અઠાવીસ	52	૫૨	બાવન	76	૭૬	છૌતેર
29	૨૯	બેગણત્રીસ	53	૫૩	ત્રેપન	77	૭૭	સીતેતેર
30	૩૦	ત્રીસ	54	૫૪	ચોપન	78	૭૮	ઠાઠતેર
31	૩૧	ચમકત્રીસ	55	૫૫	પંચાવન	79	૭૯	બેગણાએસી
32	૩૨	બત્રીસ	56	૫૬	છપન	80	૮૦	એસી
33	૩૩	તેત્રીસ	57	૫૭	સત્રાવન	81	૮૧	ચમકયાસી
34	૩૪	ચોત્રીસ	58	૫૮	અઠાવન	82	૮૨	બયાસી
35	૩૫	પાંત્રીસ	59	૫૯	બેગણસાઠ	83	૮૩	તયાસી
36	૩૬	છત્રીસ	60	૬૦	સાઠ	84	૮૪	ચોરાસી
37	૩૭	સાડત્રીસ	61	૬૧	ચમકસઠ	85	૮૫	પંચાસી
38	૩૮	આડત્રીસ	62	૬૨	બાસઠ	86	૮૬	છયાસી
39	૩૯	બેગણચાળીસ	63	૬૩	તેસઠ	87	૮૭	સત્યાસી
40	૪૦	ચાળીસ	64	૬૪	ચોસઠ	88	૮૮	અઠચાસી
41	૪૧	ચમકતાળીસ	65	૬૫	પાંસઠ	89	૮૯	નબાસી
42	૪૨	બેતાળીસ	66	૬૬	છાસઠ	90	૯૦	નેવું
43	૪૩	તેતાળીસ	67	૬૭	સડસઠ	91	૯૧	ચમકાણું
44	૪૪	ચુંમાળીસ	68	૬૮	અડસઠ	92	૯૨	બાણું
45	૪૫	પિસ્તાળીસ	69	૬૯	બેગણતેર	93	૯૩	તાણું
46	૪૬	છેતાળીસ	70	૭૦	સીતેર	94	૯૪	ચોરાણું
47	૪૭	સુડતાળીસ	71	૭૧	ચમકેતેર	95	૯૫	પંચાણું
48	૪૮	ઉડતાળીસ	72	૭૨	બોતેર	96	૯૬	છણણું
49	૪૯	બેગણપચાસ	73	૭૩	તેતેર	97	૯૭	સત્રાણું
50	૫૦	પચાસ	74	૭૪	ચુંબોતેર	98	૯૮	અઠાણું
51	૫૧	ચમકાવન	75	૭૫	પંચોતેર	99	૯૯	નવાણું

## CHAPTER IV.

The following are common variants for some of the numbers given in the above Table :—

10 દશ; 11 અગીઆર 18 અઠાર or અરાઠ; 23 તેત્રીસ; 53 તેપન; 79 બેગણાએસી; 96 છત્રું.

Also from 61—68 સઠ may be substituted for સઠ.

A hundred and the higher figures are given below :—

100	એકસો	1,000	=10 <sup>3</sup>	એક હજાર or એક સહસ્ર	10 <sup>11</sup>	એક ત્રિઅર્વ
200	બસે	10,000	=10 <sup>4</sup>	દસ હજાર or એક અચુત	10 <sup>12</sup>	એક મહાપદ્મ
300	ત્રણસે	100,000	=10 <sup>5</sup>	એક લાખ	10 <sup>13</sup>	એક શક્ર
400	ચારસે	1,000,000	=10 <sup>6</sup>	દસ લાખ or એક પ્રચુત	10 <sup>14</sup>	એક જલધી
500	પાંચસે	10,000,000	=10 <sup>7</sup>	એક કોડ or એક કરોડ	10 <sup>15</sup>	એક અંત્ય
600	છસે	100,000,000	=10 <sup>8</sup>	દસ કોડ or એક અર્ધકોડ	10 <sup>16</sup>	એક મંદ્ય
700	સાતસે	1,000,000,000	=10 <sup>9</sup>	એક અબજ	10 <sup>17</sup>	એક માર્દ્ય
800	આઠસે	10,000,000,000	=10 <sup>10</sup>	એક અર્વ		
900	નવસે					

Names of multiples of 10 in Hindū notation.

In expressing a number consisting of more than two digits the “and” employed in English is not required in Gujarātī.

e.g. ૪૩૯, 439, is in English ‘four hundred and thirty-nine,’ but in Gujarātī ચારસે બેગણ ચાળીસ.

## PART II.

NOTE : The Secret or 'Deceitful' numbers occasionally employed by brokers, shopkeepers, &c., are different in different trades. Amongst many others the following numbers are used as cardinals 1. કેલ ; 2. ધર ; 3. ઉધાન ; 4. ગોથ ; 5. મૂળ ; 6. છુલી ; 7. સમર ; 8. માંગ ; 9. જનસ ; and 10. આંગળ. The numbers 11-19 are formed by adding વડી to the corresponding units. 20 is ફડી or ફોડી. Sometimes નવાણું (99) is employed instead of one, and અઠાણું (98) instead of two, also ગોદાવરી for twelve.

## 42. Ordinals.

The *ordinals* are adjectives of three terminations, યી m.  
ૈ f. ણ n.

પહેલા - લી - લું,	first.
બીજો - જી - જું,	second.
ત્રીજો - જી - જું,	third.
ચોથો - થી - થું,	fourth.
પાંચમો - મી - મું,	fifth.
છઠો - ઠી - ઠું,	sixth.
સાતમો - મી - મું,	seventh.

and for each of the higher ordinals મી - મી - મું is added to the corresponding cardinal.

NOTE : On the names of the days of the Lunar Month. Of the Lunar Months in the Hindū calendar the fortnight during which the moon is waxing is called શુદ્ધ, or શુદ્ધપક્ષ, the bright half of the month, and the fortnight during which the moon is waning is called વદ, or વદપક્ષ, the dark half of the month. The fourteen days in each of these fortnights have names closely allied to the ordinals. They are as follow :

Names of  
the days in  
each lunar  
fortnight.

1st પડવો ; 2nd બીજ ; 3rd ત્રીજ ; 4th ચોથ ; 5th પાંચમ or પાંચમ ; 6th છઠ ; 7th સાતમ or સાતમ ; 8th આઠમ or આઠમ ; 9th નેામ ; 10th દસમે or દસમ ; 11th અગીઆરસ ; 12th બારસ ; 13th ત્રેસ ; and 14th ચૌદસ. After any of these names શુદ્ધ or વદ is added according as the day in question belongs to the bright or to the dark half of the month. The 15th day of શુદ્ધ, the day of full moon, is called પુનેમ or પુનમ or પૂર્ણિમા, and the 15th day of વદ, the day of new (or no) moon, is called અમાસ or અમાવાસ્યા.

### 43. Distributives.

The *Distributives* are formed by reduplication of the corresponding cardinals.

Thus એક એક one by one, one at a time, one each.

બેબે (for બેબે), two by two, two at a time, two each.

ત્રણ ત્રણ three by three, three at a time, three each.

ચાર ચાર ( or ચચાર ) four by four.

&c., &c., &c.

### 44. Collectives.

The *Collectives* are as follow :—

a group of two, a couple	બેણું.
„ three	ત્રેકો.
„ four	ચોક.
„ five	પંચક.
„ six	છક.
„ seven	સાતું.
„ eight	આઠું.
„ nine	નવક.
„ ten	દસકો or દસક.
„ twenty, a score	ફૂંડી or more commonly ફેડી.
„ a hundred, a century	સેંકડો or સેકો.

Something akin to the idea of collectivity is also expressed by affixing એ to a cardinal;

e. g. ત્રણે all three, the three.

ચારે all four.

બારે all twelve.

એકે, 'just one,' is used for the most part with negatives.

બન્ને or બધે or બેઉ or બેહુ or બેહુએ, is 'both,' 'the two.'

'A married couple' is બેફું n.

'Twins' is બેડ f. or more commonly બેબ f.

The word બેડ is also applied to a pair of things, but when articles of dress are referred to 'a pair' or 'a couple' is generally rendered by બેટી.

### 45. The Multiplicatives.

The *Multiplicatives* are as follow :—

two-fold	બમણું,	or	બેવડું.
three-fold	ત્રમણું, ત્રગણું, ત્રણગણું,	or	ત્રેવડું.
four-fold	ચોગણું, ચારગણું,	or	ચોવડું.

Distributives how formed.

List of Collectives.

Multiplicatives how formed.

## PART II.

five-fold  
six-fold

પાંચગણું.  
છગણું.

and for each of the higher multiplicatives ગણું is added to the corresponding cardinal. All the multiplicatives are declined regularly as adjectives of three terminations, *મ*, *જ*, *ન*.

### 46. Multiplicational Forms.

Special  
forms for  
'Tables.'

In repeating the Multiplication-tables certain peculiar 'Multiplicational forms' are employed, most of which resemble the collectives of § 44.

They are as follow :—

એક ones; દુ ત્વો; ત્રી threes; ચોક fours; પચાં fives; છક sixes; સત્તી sevens; અઠાં eights; નવાં nines; દા tens.

The multiplicational forms from 11–19 are made by suffixing *મા* to the corresponding cardinals.\*

In the ordinary multiplication table these forms are preceded by a simple cardinal.

Thus પાંચ દુ five twos, or twice five.

સાત ત્રી seven threes, or seven times three.

ચાર નવાં four nines, or four times nine.

છ અઠાં ઉડતાળીસ six eights (are) forty-eight.

Special  
forms for  
'squares.'

In the *squares* of the numbers still other multiplicational forms are commonly heard.

Thus 1 × 1 = 1,

એક એક એક.

2 × 2 = 4, દુએ દુએ ચાર, or બે દુ ચાર.

3 × 3 = 9, ત્રીએ ત્રીએ નવ, or ત્રણ ત્રી નવ.

4 × 4 = 16, ચોકે ચોકે સોળ, or ચાર ચોક સોળ.

5 × 5 = 25, પાંચે પાંચે પચીસ, or પાંચ પચાં પચીસ.

6 × 6 = 36, છાંચે છાંચે છત્રીસ, or છ છક છત્રીસ.

7 × 7 = 49, સાતો સતીઆં આગણપચાસ, or સાત સત્તાં આગણપચાસ.

8 × 8 = 64, આઠો અઠીએ ચોસઠ, or આઠ અઠાં ચોસઠ.

9 × 9 = 81, નવે નવે અઠ્યાસી or નવ નવાં અઠ્યાસી.

10 × 10 = 100, દાયે દાયે સો પૂરા (a full hundred.)

20 × 20 = 400, વીસો વીસો ચારસેં, or વીસે વીસે ચારસેં.

Other forms of 10 × 10 are દાયે દરવે, or દાયે દાં, or દસ દાં, thus દાયે દરવે સો બણ્યા (a hundred finished !)

\* Regarding the multiplicational forms નુઅદ ફ, અદ્યો ફ, and ઉફ ઉફ see under "Fractionals," § 47, 2) and 7).

In repeating the multiplication-tables, the following variants are commonly used for the cardinal numbers between 100 and 130.\*

Multiplica-  
tional com-  
pound forms  
above 100.

101	એકલંતરસો.	
102	બિલંતરસો.	
103	તિલંતરસો.	
104	(ચિલંતરસો or) ચાશતરસો.	
105	પચલંતરસો.	
106	છુલંતરસો.	
107	સતલંતરસો or	સતોતરસો.
108	અઠલંતરસો or	આઠોતરસો.
109	નવલંતરસો or	નવલોતરસો.
110		દાવોતરસો or દાઓતરસો.
111		અગીઆશતરસો.
112		આશતરસો or આશતેરસો.
113		તેશતરસો or તેશતેરસો.
114		ચૌદાતરસો or ચૌદોતરસો.
115		પંદશતરસો or પંદશતેરસો.
116	સોળંતરસો (or	સોળોતરસો).
117		સતશતરસો.
118		{ અઠાશતરસો અઠશતરસો.
119		એગણીસાસો.
120		વીસાસો.
121		એકવીસાસો or એકવીસુસો.
122		બાવીસાસો.
123		તેવીસાસો.
124		ચોવીસાસો.
125		પચીસાસો or પચવીસુસો.
126		છવીસાસો or છવીસુસો.
127		સતાવીસાસો or સતાવીસુસો.
128		અઠાવીસાસો or અઠાવીસુસો.
129		એગણત્રીસાસો.
130		ત્રીસાસો.

\* The pronunciation of these and the still higher numbers does not seem to be at all definitely settled, forms more or less varied being heard in even neighbouring districts.



## PART II.

For example  $17 \times 6 = 102$ , સતર છુક બિલંતરસો.

$13 \times 8 = 104$ , ત્રે અઠાં ચારતરસો (or ચાણતરસો).

$15 \times 7 = 105$ , પંદર સતાં પચલંતરસો.

$12 \times 9 = 108$ , બાર નવાં અઠલંતરસો (or આઠોતરસો).

$11 \times 10 = 110$ , અગીઆર દાં દાવોતરસો (or દાવોતરસો).

$16 \times 7 = 112$ , સોળ સતાં બારોતરસો (or બારોતરસો).

$19 \times 6 = 114$ , અગણણીસ છુક ચૌદોતરસો (or ચૌદોતરસો).

$24 \times 5 = 120$ , ચોવીસ પંચાં વીસાસો.

## 47. Fractionals.

Fractionals.

The following are the terms commonly current to designate fractional and mixed numbers.

a. popular.

૫૧  $\frac{1}{4}$ ; અર્ધ (or અર્ધો, અર્ધી, અર્ધું)  $\frac{1}{2}$ ; પોણો—ણી,—ણું  $\frac{3}{4}$ ; સવા  $1\frac{1}{2}$ ; દોઢ (or ડોઢ)  $1\frac{1}{2}$ ; અઢી  $2\frac{1}{2}$ ; છુક  $3\frac{1}{2}$ ; and સાડા (or સાડી) a half of unity added (to three or any higher integer).

b. Sanskritic.

Besides the above the following more Sanskritic forms are also employed, more especially in arithmetical exercises.

અંક દ્વિતીઆંશ  $\frac{1}{2}$ , અંક ષષ્ઠાંશ  $\frac{1}{6}$ ,  
અંક ત્રિતીઆંશ  $\frac{1}{3}$ , અંક સપ્તમાંશ  $\frac{1}{7}$ ,  
અંક ચતુર્થાંશ  $\frac{1}{4}$ , અંક અષ્ટમાંશ  $\frac{1}{8}$ ,  
અંક પંચમાંશ  $\frac{1}{5}$ , અંક નવમાંશ  $\frac{1}{9}$ .

The still smaller fractions are formed by suffixing આંશ to the corresponding Gujarātī cardinals,

e. g. અંક દસાંશ  $\frac{1}{10}$ , અંક પંદરાંશ  $\frac{1}{15}$ .

The commoner Gujarātī forms given above merit more detailed explanation.

૫૧ =  $\frac{1}{4}$ .

1) ૫૧ (from Prākṛit पाणो, Sanskrit पादः) when used as a noun means 'a fourth part of unity,' but as an indeclinable adjective, qualifying a noun, it means a quarter of whatever is indicated by the noun.

અર્ધ =  $\frac{1}{2}$ .

2) અર્ધ or અર્ધો—ર્ધી—ર્ધું (from Skr. अर्ध or अर्धकः) means, in like manner, either (substantively) a half of unity, or (adjectively) a half of whatever is indicated by the noun it qualifies.

Also જુઅદ,  
and અણ્યો.

Two other names for 'a half' are જુઅદ and અણ્યો. Though now scarcely ever heard, they were formerly used in the table for multiplying by one-half :

thus  $1 \times \frac{1}{4} = \frac{1}{4}$ , એક ગુઅદ અઘો.

$2 \times \frac{1}{4} = \frac{1}{2}$ , બે ગુઅદ એક.

$3 \times \frac{1}{4} = 1\frac{1}{4}$ , ત્રણ ગુઅદ દોઢ.

3) પોણો-ણી-હું (from Prākṛit ગમિણો, Sanskrit गदोनः compounded of गद, a quarter, and उन, less) means 'a quarter less' than unity, thus three-quarters. It is never used independently as a noun.

a) When followed by a simple cardinal such as બે, ત્રણ, ચાર &c., પોણો lessens that number by a fourth part of unity.

Thus પોણો બે  $1\frac{3}{4}$ ; પોણો છ  $5\frac{3}{4}$ ; પોણો નવ  $8\frac{3}{4}$ .

When followed by a simple cardinal higher than eighteen પોણી is generally substituted for પોણો.

Thus પોણો અઠાર  $17\frac{3}{4}$ ; but પોણી યોગણીસ (or પોણા યોગણીસ)  $18\frac{3}{4}$ ; પોણી પચાસ  $49\frac{3}{4}$ ; પોણી સાઠ  $59\frac{3}{4}$ ; પોણી સો  $99\frac{3}{4}$ .

But પોણી is occasionally heard even when the following cardinal is lower than eighteen.

b) When followed by a compound number such as બસે, ત્રણસે &c., પોણો unites with the first member of the compound, with the effect of reducing its value by a fourth part of unity: this reduced value should next be multiplied by the number indicated by the second member of the compound.

Thus પોણો બે being  $1\frac{3}{4}$ , પોણો બસે is 175 (i.e.  $1\frac{3}{4} \times 100$ ).

પોણો ત્રણ being  $2\frac{3}{4}$ , પોણો ત્રણસે is 275 (i.e.  $2\frac{3}{4} \times 100$ ).

પોણો છ being  $5\frac{3}{4}$ , પોણો છ હજાર is 5,750 (i.e.  $5\frac{3}{4} \times 1000$ ).

BUT NOTE પોણી બસે  $= 199\frac{3}{4}$  and પોણી ત્રણસે  $= 299\frac{3}{4}$ .

c) When followed by a quasi-collective such as સો m. 100, હજાર m. 1000, લાખ m. 100,000, &c., પોણો agrees in gender with the quasi-collective, and lessens that number by a fourth part of itself.

Thus પોણોસો is 75 (i.e.  $100 - \frac{100}{4}$ )

પોણો લાખ is 75,000 (i.e.  $100,000 - \frac{100,000}{4}$ ).

પોણો હજાર, however, for 750 is very seldom heard.

BUT NOTE પોણી સો is  $99\frac{3}{4}$ .

4) સવા (from Prākṛit સવઘો, Sanskrit स+वादः 'with a quarter') means unity 'with a quarter' of unity, thus one and a quarter. સવા, like પા, can be used either as a noun or as an indeclinable adjective.

## CHAPTER IV.

Powers of  
પોણું.

$n - \frac{1}{4}$ .

$(n - \frac{1}{4}) c$ .

$(1 - \frac{1}{4}) c$ :

Powers of  
સવા:

## PART II.

 $n + \frac{1}{4}$ .

a) When followed by a simple cardinal such as એ, ત્રણ, ચાર, &c., સવા increases that number by a fourth part of unity.

Thus સવા એ  $2\frac{1}{4}$ ; સવા છ  $6\frac{1}{4}$ ; સવા નવ  $9\frac{1}{4}$ .

સવાવીસ  $20\frac{1}{4}$ ; સવા પચાસ,  $50\frac{1}{4}$ ; સવા સાડ  $60\frac{1}{4}$ .

 $(n + \frac{1}{2}) c.$ 

b) When followed by a compound number such as બસે, ત્રણસે, &c., સવા unites with the first member of the compound, with the effect of heightening its value by a fourth part of unity: this heightened value should next be multiplied by the number indicated by the second member of the compound.

Thus સવા એ being  $2\frac{1}{4}$ , સવા બસે is 225 (i. e.  $2\frac{1}{4} \times 100$ ).

સવા ત્રણ being  $3\frac{1}{4}$ , સવા ત્રણસે is 325 (i. e.  $3\frac{1}{4} \times 100$ ).

સવા છ being  $6\frac{1}{4}$ , સવા છ હજાર is 6,250 (i. e.  $6\frac{1}{4} \times 1,000$ ).

 $(1 + \frac{1}{2}) c.$ 

c) When followed by a quasi-collective number, such as સો, હજાર, લાખ, &c., સવા increases that number by a fourth part of itself.

Thus સવા સો is 125 (i. e.  $100 + \frac{100}{4}$ )

સવા હજાર is 1,250 (i. e.  $1,000 + \frac{1,000}{4}$ )

સવા લાખ is 125,000 (i. e.  $100,000 + \frac{100,000}{4}$ )

Power of  
દોહ.

5) દોહ meaning 'one and a half' can be used either as a noun or as an adjective.

 $(1 + \frac{1}{2}) c.$ 

When followed by a quasi-collective number, such as સો, હજાર, લાખ, &c., દોહ increase that number by a half of itself.

Thus દોહસો is 150 (i. e.  $100 + \frac{100}{2}$ ).

દોહ હજાર is 1,500 (i. e.  $1,000 + \frac{1,000}{2}$ ).

દોહ is never followed by any number except these quasi-collectives.

Power of  
અડી.

6) અડી meaning 'two and half' can be used either as a noun or as an adjective.

 $(2 + \frac{1}{2}) c.$ 

When followed by a quasi-collective such as સો, હજાર, લાખ, &c., અડી multiplies that number two-and-a-half times.

Thus અડીસો is 250 (i. e.  $100 \times 2\frac{1}{2}$ .)

અડી હજાર is 2,500 (i. e.  $1,000 \times 2\frac{1}{2}$ .)

અડી is never followed by any number except these quasi-collectives.

 $ઉઘ = 3\frac{1}{2}$ .

7) ઉઘ means 'three and a half.' It is never used, however, except in the 'three-and-a-half-times' table.

Thus  $1 \times 3\frac{1}{2} = 3\frac{1}{2}$ , એકે ઉડુ ઉડુ or એકે બેડુ બેડ.

$2 \times 3\frac{1}{2} = 7$ , બે ઉડુ સાત.

$3 \times 3\frac{1}{2} = 10\frac{1}{2}$ , ત્રણ ઉડુ સાડા દસ.

8) સાડા (from Prākṛit સઢ્ઢો, Sanskrit सार्धकः compounded of स + धर्ध 'with a half') means 'an added half' of unity. It is never used independently as a noun, but can be prefixed to any simple cardinal *except* એક and બે.

Powers of  
સાડા.

a) When followed by ત્રણ or any higher simple cardinal સાડા increases that number by *a half of unity*.

$n + \frac{1}{2}$ .

Thus સાડા ત્રણ is  $3\frac{1}{2}$ ; સાડા ચાર,  $4\frac{1}{2}$ ; સાડા પાંચ,  $5\frac{1}{2}$ ;

When followed by a simple cardinal higher than eighteen સાડી is generally substituted for સાડા.

Thus સાડા અઠાદ  $18\frac{1}{2}$ ; but સાડી એગણીસ (or સાડા એગણીસ)  $19\frac{1}{2}$ ; સાડી પચાસ  $50\frac{1}{2}$ ; સાડી સાઠ  $60\frac{1}{2}$ .

But સાડી is occasionally heard even when the following cardinal is lower than eighteen.

b) When followed by a compound number such as ત્રણસે, ચારસે, &c., સાડા unites with the first member of the compound, with the effect of heightening its value by *a half of unity*: this heightened value should next be multiplied by the number indicated by the second member of the compound.

$(n + \frac{1}{2}) c$ .

Thus સાડા ત્રણ being  $3\frac{1}{2}$ , સાડા ત્રણસે is 350 (i.e.  $3\frac{1}{2} \times 100$ ).  
સાડા ચાર being  $4\frac{1}{2}$ , સાડા ચારસે is 450 (i.e.  $4\frac{1}{2} \times 100$ ).  
સાડા છ being  $6\frac{1}{2}$ , સાડા છ હજાર is 6,500 (i.e.  $6\frac{1}{2} \times 1,000$ ).

c) સાડા is never followed by a quasi-collective number, such as સો, હજાર, લાખ, &c. The reason doubtless is that such numbers imply a preceding એક, and inasmuch as સાડા એક is an impossible collocation, સાડા હજાર (i.e. સાડા એક હજાર) and such like are also impossible.

Not  
 $(1 + \frac{1}{2}) c$ .

NOTE: On the derivation of દેઠ (or ડેઠ)  $1\frac{1}{2}$ , અઢી  $2\frac{1}{2}$ , and ઉડુ  $3\frac{1}{2}$ .

Hoernle in his "Comparative Grammar of the Gaudian Languages," (pages 269, 270) states that "the forms દેઠ, અઢી, &c., are made by compounding અર્ધ, *half*, with the next highest ordinal."

1). દેઠ would then be from 'half-second,' which is in Sanskrit અર્ધ + દ્વિતીય: and in Māgadhī અડ્ઢુદ્દર (or અડ્ઢુદિવર).

Origin of  
દેઠ.

## PART II.

- By transposition of અહ્ and હુહ ( or દિવ ) we arrive at the Bhojpurī form દિવહે, from which by vocalisation of વ and subsequent contraction results the Gujarātī દેહ ( or less correctly ડેહ ).
- Origin of અહીં. 2.) In like manner અહીં is from 'half-third,' which is in Sanskrit अर्ध + तृतीया, whence through the intermediate forms અહ્ + તૃતીયા and અહ્ + અર્ધજ્ઞા comes the Prākṛit અહ્ અર્ધજ્ઞા, or contracted અહ્ અર્ધજ્ઞા, and by further contraction and curtailment the Gujarātī અહીં.
- Origin of ઉત્ત. 3.) Finally ઉત્ત is from 'half-fourth,' which is in Sanskrit अर्ध + चतुर्थ, whence અર્ધ + ચતુર્થ and અર્ધ + અર્ધત્ત, and thus અર્ધત્ત and Māgadhī અર્ધત્ત. The initial syllable of this form may have been lost by reason of ચતુર્થ being accented on its final syllable ( *chaturthā* ), and અર્ધત્ત would accordingly shorten to ત્ત with accent on final ( *utthā* ), whence would arise the Gujarātī ઊત્ત or ઊત્ત or ઉત્ત.

## CHAPTER V.

### THE VERB.

#### 48. Infinitives.

The declinable *Infinitives* or Verbal Nouns, are formed by adding to the simple verbal stem

—*વૈ* *m.*, —*વી* *f.*, —*વું* *n.* to express Indefinite verbal action.

—*વાને* *m.*, —*વાની* *f.*, —*વાનું* *n.* to express Intentional action.

—*યૈ* *m.*, —*યી* *f.*, —*યું* *n.* to express Complete, or Perfect, action.

Thus Indefinite, *ઋડ-વૈ m.*, *ઋડ-વી f.*, *ઋડ-વું n.* to rise, the rising.

Intentional, *ઋડ-વાને m.*, *ઋડ-વાની f.*, *ઋડ-વાનું n.* to be about to rise, to rise ( in the future ).

Perfect, *ઋડયૈ m.*, *ઋડી f.*, *ઋડયું n.* the having-risen.

Being nouns, these infinitives admit of declension as nouns.

a. The Indef. Inf. is frequently met with both in the subjective case and in any of the other cases, except the agential.

b. The Inten. Inf., being as to form a genitive of the Indef. Inf., does not itself assume other case-endings.

c. The Perf. Inf., when used as a tense-form of a Transitive verb, stands in the subjective, but otherwise it is always either with a case-ending of the neuter singular, or in the subjective neuter plural.

Being verbal nouns, these infinitives, when Transitive, can govern an object. With this object the Indef. Inf. always agrees in gender and number, but the Inten. Inf. only very seldom, as this latter generally takes the neut. sing. termination in-*વાનું*.

Thus *ચૈવડી વાંચવી* to read a book, with *વાંચવી* in the Indef. Infm., but *ચૈરને પકડવાનું* the catching (of) thieves, with *પકડવાનું* in the Inten. Infin.

The Perfect Inf., when used as a tense-form, takes the gender and number of its direct object ; but when not a tense-form, it occurs only in the oblique cases of the neut. sing., or ( in Frequentative Compound verbs ) in the subjective case of the neuter plural ( *ઋડયાં* ).

CHAPTER V.

Infinitives :  
a. declin-  
able.

Declined  
as nouns,

but with  
verbal  
government

## PART II.

b. indeclin-  
able.

The following indeclinable Infinitives, formed by adding *ni* to the verbal stem, express Continuous action.

લખ-તી *to write, the writing* (neut. subj. plur.)

લખ-તી *a-writing, in writing* (an old fem. loc. sing.)

## 49. Participles.

Participles :  
a. declin-  
able.

The declinable *Participles*, or Verbal Adjectives, are formed by adding to the simple verbal stems

—તો *m.*, —તી *f.*, —જું *n.* to express action as Continuing

—વાનો *m.*, —વાની *f.*, —વાજું *n.* }  
or —નારો *m.*, —નારી *f.*, —નારું *n.* } to express action as Intended.

—યો *m.*, —ઈ *f.*, —યું *n.* }  
or —એલો *m.*, —એલી *f.*, —એલું *n.* } to express action as Completed  
( or Perfect ).

Thus Continuous ચડ-તો *m.*, ચડ-તી *f.*, ચડ-જું *n.* *rising.*

Intentional 1) ચડ-વાનો *m.*, ચડ-વાની *f.*, ચડ-વાજું *n.* } *(being)*  
2) ચડ-નારો *m.*, ચડ-નારી *f.*, ચડ-નારું *n.* } *about to*  
*rise.*

Perfect 1) ચડ્યો *m.*, ચડી *f.*, ચડ્યું *n.* }  
2) ચડેલો *m.*, ચડેલી *f.*, ચડેલું *n.* } *having risen.*

The forms ચડનાર and ચડેલ, both of common gender, may be substituted for ચડનારો *m.*, —રી *f.*, —રું *n.* and ચડેલો *m.*, —લી *f.*, —લું *n.* respectively.

ચડનાર is also used, and declined, as a noun with agential meaning; thus કર-નાર, a do-er.

b. indeclin-  
able.

Only one participle,—‘the Connective’—is indeclinable. It is formed by adding *ઈ* or *ઈને* to the simple verbal stem.

Thus ચડી or ચડીને, *having risen.*

NOTE:—If the verbal stem end in *એ*, this vowel coalesces with the *એ* of *એલો*, *એલી*, *એલું*, and is lost before suffixed *યો*, *ઈ*, *યું* ( participial or infinitival ), also before suffixed *ઈ* or *ઈને* ( of connective participle ).

Thus from

કહેવું, *to speak* come કહેલો, —લી, —લું; કહ્યો, કહી, કહ્યું; કહી, or કહીને;  
રહેવું, *to remain* ,, રહેલો, —લી, —લું; રહ્યો, રહી, રહ્યું; રહી, or રહીને;  
લેવું, *to take* ,, લઈ or લઈને;  
દેવું, *to give* ,, દઈ or દઈને.

## 50. Table of Infinitival and Participial Forms.

The following Tables exhibit the different Infinitival and Participial forms of the verbs ચડવું *to rise*, and હેતવું *to be*.

ઋડવું to rise.

CHAPTER V.

	Action Indefinite.	Action Continuous.	Action Intentional		Action Complete (Perfect).	
			1.	2.	1.	2.
Infinitives, or Verbal Nouns.	ઋડ-વે, -વી, -વું, to rise, the rising.	ઋડ-તી (loc.) a-rising, in rising  ઋડ-તી (n. pl.) to rise, the rising.	ઋડ-વા- ને, -વાની, -વાનું. to be about to rise, to rise (fut.)	(ઋડ-નાર a riser, one who rises).	ઋડયો, -ડી, -ડું, the having risen.  ઋડયાં (n. pl.) the having risen. (frequently).	
Participles, or Verbal Adjectives.		ઋડ-તો, -તી, -તું. rising.	ઋડ-વા- ને, -વાની, -વાનું. (being) about to rise.	ઋડ-નારે, -નારી, -નારું, or ઋડ-નાર (com.) (being) about to rise.	ઋડયો, -ડી, -ડું, having risen. ઋડી or ઋડીને having risen.	ઋડેલો, -લી, -લું, or ઋડેલ (com.) having risen.

હોવું to be.

	Being Indefinite.	Being Continuous.	Being Intentional.		Being Complete (Perfect).	
			1.	2.	1.	2.
Infinitives, or Verbal Nouns.	હોવે, -વી, -વું, to be, the being.	હો-તી or હો-તી (loc) in being.	હોવાને, -વાની, -વાનું, to be about to be, to be (fut.)	હો-નાર, one who is.		
Participles, or Verbal Adjectives.		હો-તો, -તી, -તું. being.	હોવાને, -વાની, -વાનું, (being) about to be.	હોનારે, -નારી, -નારું, or હો-નાર, (com.) (being) about to be.	હોઈ or હોઈને having been.	હોયેલો, -લી, -લું, having been.

Infinitives and Participles of હો-વું.



## PART II.

*Caution* : From the mere fact that identical infinitival and participial forms are inserted separately in these Tables, it is not to be assumed that those forms were originally distinct. The original form for both was probably participial, but the participle being frequently used absolutely, that is to say without any noun for it to qualify, itself acquired in process of time the character of a noun, and accordingly, when so used, the participle (or verbal adjective) for all *practical* purposes passed over into an infinitive (or verbal noun). It is by reason of this actual difference of usus, or function, that the infinitival forms as well as the participial have been allowed a place in the above Tables.

### 51 The Present Indefinite and Future Indefinite Tenses.

(SEE PARADIGMS III. AND IV.)

The *Simple Tenses* are three : the Present Indefinite, the Future Indefinite, and the Past Indefinite. Of these, *the Pres. and the Fut.* are inflected for number and person by suffixing to the verbal stem the following terminations :

Terminations for Pres. Ind. and Fut. Ind. tenses.	Present Indefinite.		Future Indefinite.	
	Sing.	Plur.	Sing.	Plur.
1st	-છ	-છયે (or ઈંચી).	-ઈરા	-ઈયું.
2nd	-છી	-છી.	-છી	-છી.
3rd	-છે	-છે.	-છે	-છે.

But note that

Euphonic changes.

a). If the verbal stem end in a vowel, the personal suffix ચી changes to ય. This however is a mere orthographic change, affecting in no way the pronunciation.

e. g. ય-યું (for યા-યું) to become ; યાચ (for યાચી) he becomes.

b). If the verbal stem ends in યી, this vowel coalesces with suffixed ચી, and is lost before suffixed ચી, or ય, or ઈ. Similarly ઈ coalesces with suffixed ય or ઈ.

e. g. લે-યું to take; લે (for લે-ચી) he takes; લે for (લે-ચી) you take.

દે-યું to give; દેઈરા (for દે-ઈરા) I shall give.

પી-યું to drink; પીચી (for પી-ઈચી) he drinks; પીઈ (for પી-ઈયું) we shall drink.

c). If the verbal stem end in યી, this vowel in some verb changes to ડ before suffixed ચી or ચી ;

e. g. જો-વું, to see, જુએ (for જો-એ) he sees.

જુએ (for જો-એ) you see.

ધો-વું, to wash, ધુએ (for ધો-એ) he washes.

ધુએ (for ધો-એ) you wash.

But mark the coalescence of the two એ's in હો (for હો-એ) you may be.

d). The inflexional form of the 1st sing. in both the Pres. and the Fut. is occasionally used for the 2nd sing. also.

ચડવું is accordingly conjugated as follows in the Pres. Ind. and Fut. Ind. tenses.

Present Indefinite.		Future Indefinite.	
Sing.	Plur.	Sing.	Plur.
1 હું ચડું I rise.	અમે ચડીએ We rise.	હું ચડીશ I shall rise.	અમે ચડીશું We shall rise.
2 તું ચડે Thou risest.	તમે ચડો You rise.	તું ચડશો Thou wilt rise.	તમે ચડશો You will rise.
3 તે ચડે He rises.	તેઓ ચડે They rise.	તે ચડશે He will rise.	તેઓ ચડશે They will rise.

In actual practice this Present Indefinite is employed more frequently for the subjunctive than for the indicative mood.

Thus હું ચડું I rise, or I may rise (see § 140).

The Future Indefinite Tense of કરવું, to do, or make as inflected below, exhibits some of the peculiarities of Pārsī Gujarātī.

હું કરસ I shall make.	અમે કરસુ We shall make.
તું કરસે Thou wilt make.	તમે કરસો You will make.
તે કરસે He will make.	તેઓ કરસે They will make.

See also § 54.

The auxiliary verb હોવું, to be, is conjugated in the Present Indefinite from the stem હ, but in the Fut. (and in the Pres. Subjunctive) from the stem હો or હ. Thus

Present Indefinite.		Future Indefinite.	
Sing.	Plur.	Sing.	Plur.
1 હું છું I am.	અમે છીએ We are.	હું હોઈશ or હઈશ I shall be.	અમે હોઈશું or હઈશું We shall be.
2 તું છે Thou art.	તમે છો You are.	તું હોશ or હશ Thou wilt be.	તમે હોશો or હશો You will be.
3 તે છે He is.	તેઓ છે They are.	તે હોશ or હશ He will be.	તેઓ હોશ or હશ They will be.

CHAPTER V.

1st sing.  
also used  
for 2nd sing

Pres. Ind.  
and Fut.  
Ind.  
of ચડવું.

Fut. Ind.  
tense in  
Pārsī  
Gujarātī.

Pres. Ind.  
and Fut.  
Ind. of  
હોવું.

## PART II.

As to form હૈર્ષી, or હર્ષી, is a Future Indefinite Indicative, but it is almost invariably employed as a Subjunctive, either Present or Future.

Thus હૈર્ષી, or હર્ષી, means '(if) I may be,' '(if) I should be,' rather than 'I shall be.'

## 52. The Past Indefinite Tense.

(SEE PARADIGMS IV. AND VI.)

The *Past Indefinite* differs from the Pres. and Fut. in not being itself a *formal* tense, and accordingly other parts of the verb are substituted for this tense-form,

a) In *Intransitive* verbs, the Perf. Participle in -યે *m.*, -ઈ *f.*, -યું *n.*, does duty for the Past Indefinite Tense, the Participle agreeing in gender and number with the *subject* of the verb.

Thus

Past. Ind.  
of ચડ-વું.  
(Intrans.)

Sing.	1	હું ચડયો, ચડી, ચડયું	I rose, lit. I one-having-risen (was)
	2	તું " " "	Thou rosest, lit. Thou " (wast)
	3	તે " " "	He rose, lit. He " (was)
Plur.	1	અમે ચડયા, ચડી, ચડયા	We rose, lit. We ones-having-risen (were)
	2	તમે " " "	You rose, lit. You " " "
	3	તેઓ " " "	They rose, lit. They " " "

The Past Indefinite of the auxiliary verb હૈ-વું, *to be*, is not હૈયો, -ઈ, -યું but હો, -તી, -જી. Thus

Past. Ind.  
of હો-વું.  
(Auxy.)

Sing.	Plur.
1 હું હોતો, -તી, -જી I was.	અમે હતા, -તી, -તી We were.
2 તું " " " Thou wast.	તમે " " " You were.
3 તે " " " He was.	તેઓ " " " They were.

b) In *Transitive* Verbs, the Perf. Inf. in -યે *m.*, -ઈ *f.*, -યું *n.*, does duty for the Past Indefinite Tense, the Infinitive agreeing in gender and number with the direct *object* of the verb, and the (logical) *subject* standing in the Agential Case. Thus

Past. Ind.  
of જો-વું.  
(Trans.)

Sing.	{	મે જોયો (-ઈ-યું) or જોયા (-ઈ-યા)	I saw, lit. By me the having-seen (was)
	{	તે " " " "	Thou sawest, lit. by thee, &c.
	{	તેણે " " " "	He saw, lit. by him &c.
Plur.	{	અમે " " " "	We saw, lit. by us &c.
	{	તમે " " " "	You saw, lit. by you &c.
	{	તેઓ " " " "	They saw, lit. by they &c.

મેં ચાપડી જોઈ	<i>I saw the book, lit. by me (was) the having-seen the book.</i>
તે ધર જોયું	<i>Thou sawest the house, lit. by thee (was) the having-seen the house.</i>
તેણે રસ્તા જોયો	<i>He saw the road, lit. by him (was) the having-seen the road.</i>
અમે રસ્તા જોયા	<i>We saw the roads, lit. by us (was) the having-seen the roads.</i>
તમે ઘરો જોયાં	<i>You saw the houses, lit. by you (was) the having-seen the houses.</i>
તેઓએ ચાપડીઓ જોઈ	<i>They saw the books, lit. by them (was) the having-seen the books.</i>

### 53. Rule as to gender and number of Past Indefinite Tense of Transitive verbs.

According to Gujarātī Syntax (see § § 132, 134) a Transitive Verb may govern.

- its ( logical ) object in the Subjective Case :
- its ( logical ) object in the Objective Case :
- two objects, direct and indirect, the former in the Subjective, and the latter in the Objective Case.

Now it can be laid down as a *Rule*, admitting of scarcely a single exception, that in the Past Indefinite Tense ( and also in the Pres. Perf. and Past Perf. Tenses ) the Transitive Verb agrees in gender and number with its Subjective, and in the absence of a Subjective with its Objective.

e.g. છાડીએ રસ્તા જોયો. *The girl saw the road, lit. by the girl (was) the having-seen the road.*

છાડીએ છોકરાને જોયો. *The girl saw the boy, lit. by the girl (was) the having-seen the boy.*

છાડીએ છોકરાને પુસ્તક આપ્યું. *The girl gave the boy a book, lit. by the girl (was) the having-given a book to the boy.*

### 54. The Present Continuous Tense.

The Gujarātī verb has six *Compound Tenses*, three Present according as the verbal action is continuous ( Pres. Cont. ), inten-

Construc-  
tion with  
the Past.  
Ind. Pres.  
Perf. and  
Past. Perf.  
Tenses of a  
Trans. verb.

## PART II.

tional (Pres. Inten.), or perfect (Pres. Perf.); and in like manner three Past (Past Cont., Past Inten., and Past Perf.)

Compound Tenses of the Future are wanting in Gujarātī.

In the Pres. Cont Tense the simple present of the auxiliary 'to be' combines with the simple present of the principal verb.

Thus

## PRESENT CONTINUOUS.

	Sing.	Plur.
Pres. Cont. of ચડ-જું.	1 હું ચડું છું <i>I am rising.</i>	અમે ચડીએ છીએ <i>We are rising.</i>
	2 તું ચડે છે. <i>Thou art rising.</i>	તમે ચડો છો. <i>You are rising.</i>
	3 તે ચડે છે. <i>He is rising.</i>	તેઓ ચડે છે. <i>They are rising.</i>

In actual practice, this Present Continuous Tense nearly always does duty for the Pres. Indef.

Thus હું ચડું છું 'I am rising' or 'I rise' (See § 143).

Some of the 'clipped' forms of Pārsī Gujarātī are well illustrated in the inflexion given below of the Present Continuous Tense of the verb કર-જું, to do.

Pres. Cont. tense in Pārsī Gujarātī.	હું કરું છું <i>I am making.</i>	અમે કરીએ છીએ <i>We are making.</i>
	તું કરે છે. <i>Thou art making.</i>	તમે કરો છો. <i>You are making.</i>
	તે કરે છે. <i>He is making.</i>	તેઓ કરે છે. <i>They are making.</i>

See also § 51.

In the auxiliary verb, the Pres. Cont. Tense is inflected as follows :

	Sing.	Plur.
Pres. Cont. of હો-જું.	1 હું હોઉં છું.	અમે હોઈએ છીએ.
	2 તું હોય છે.	તમે હો છો.
	3 તે હોય છે.	તેઓ હોય છે.

This tense is for the most part used when expressing a general truth, and not a mere isolated fact. Thus હોય છે has much the force of 'is (are) by nature,' 'universally is (are).'

## 55. The Past Continuous Tense.

In the Past Continuous the past tense of the auxiliary verb હોવું (હોતો, હોતી, હોતું) combines with the Cont. Participle of the principal verb (ચડ-તો-તી-તું) both of which members agree in gender and number with the subject of the verb. Thus

## PAST CONTINUOUS.

## CHAPTER V.

Sing.	Plur.	Past Cont. Tense inflected.
1. હું ચડતો (-તી,-તું) હોતો (-તી,-તું) <i>I was rising</i>	અમે ચડતા (-તી,-તી) હતા (તી,-તી) <i>We were rising.</i>	
2. તું " " " " " " <i>Thou wast rising</i>	તમે " " " " " " <i>You were rising.</i>	
3. તે " " " " " " <i>He was rising</i>	તેઓ " " " " " " <i>They were rising.</i>	

This tense is wanting in the verb હેલવું.

### 56. The Present Intentional and Past Intentional Tenses.

In the Pres. Int. the ‘હું’ auxiliary forms, and in the Past Int. the ‘હોતો’ auxiliary forms, combine with the Int. Participle ચડવાનો *m.*, -વાની *f.*, -વાનું *n.*, both this participle and the ‘હોતો’ forms agreeing in gender and number with the subject of the verb. Thus

## PRESENT INTENTIONAL.

Inflection of

Sing.	Plur.	a. Pres. Inten.Tense.
1. હું ચડવાનો (-ની,-તું) છું <i>I am about to rise</i>	અમે ચડવાના (-ની,-તી) છીએ <i>We are about to rise.</i>	
2. તું " " " " " " <i>Thou art about to rise</i>	તમે " " " " " " <i>You are about to rise.</i>	
3. તે " " " " " " <i>He is about to rise</i>	તેઓ " " " " " " <i>They are about to rise.</i>	

## PAST INTENTIONAL.

Sing.	Plur.	b. Past Inten.Tense
1. હું ચડવાનો (-ની,-તું) હોતો (-તી,-તું) <i>I was about to rise</i>	અમે ચડવાના (-ની,-તી) હતા (-તી,-તી) <i>We were about to rise.</i>	
2. તું " " " " " " <i>Thou wast about to rise</i>	તમે " " " " " " <i>You were about to rise.</i>	
3. તે " " " " " " <i>He was about to rise</i>	તેઓ " " " " " " <i>They were about to rise.</i>	

NOTE. The Second Intentional Participle, ચડનારો (-રી,-રું), may be substituted throughout these two tenses for ચડવાનો (-ની,-તું).

The auxiliary verb હેલવું is defective in these tenses.

## PART II.

### 57. The Present Perfect and Past Perfect Tenses ( Intransitive Verbs ).

In *Intransitive* Verbs the Pres. Perf. Tense takes the auxiliary 'છું' forms, and the Past Perf. the auxiliary 'હોતો' forms, in each case combined with the Perf. Part. ચડ્યો *m.*, ચડી *f.*, ચડ્યું *n.*, both this Participle and the 'હોતો' forms agreeing in gender and number with the subject of the verb. Thus

Inflection of

## PRESENT PERFECT.

	Sing.	Plur.
a. Pres. Perf Intrans.		
1. હું ચડ્યો (-ડી, -ડ્યું) છું	<i>I have risen</i>	અમે ચડ્યા (-ડી, -ડ્યાં) છીએ <i>We have risen.</i>
2. તું " " " છે	<i>Thou hast risen</i>	તમે " " " છો <i>You have risen.</i>
3. તે " " " છે	<i>He has risen</i>	તેઓ " " " છે <i>They have risen.</i>

## PAST PERFECT.

	Sing.	Plur.
b. Past Perf. Intrans.		
1. હું ચડ્યો (-ડી, -ડ્યું) હોતો (-તી, -તું)	<i>I had risen.</i>	અમે ચડ્યા (ડી, -ડ્યાં) હતા (-તી, -તી)
2. તું " " " " " "	<i>Thou hadst risen.</i>	તમે " " " " " "
3. તે " " " " " "	<i>He had risen.</i>	તેઓ " " " " " "

NOTE. The Second Perfect Participle, ચડ્યો (-તી, -તું), may be substituted throughout these two tenses for ચડ્યો (-ડી, -ડ્યું).

The auxiliary Verb હોવું is defective in these tenses.

### 58. The Present Perfect and Past Perfect Tenses ( Transitive Verbs ).

(SEE PARADIGM VI.)

In *Transitive* verbs, the Pres. Perf. takes the invariable auxiliary છે (is, or are), and the Past. Perf. the auxiliary "હોતો" forms, in each case combined with the Perf. Infin. ચડ્યો *m.*, ચડી *f.*, ચડ્યું *n.*, this Infinitive and the હોતો forms agreeing in gender and number with the (direct) object of the verb, and the (logical) subject of the verb standing in the Agential case. Thus

PRESENT PERFECT.

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Sing.	1.	મે જોયો (-ય, -યું) છે or જોયા (-ય, -યા) છે	<i>I have seen, lit. by me is the having-seen.</i>	Inflection of a. Pres. Perf. Trans.
	2.	તે " " " or " " "	<i>Thou hast seen, lit. by thee is the having-seen.</i>	
	3.	તેણે " " " or " " "	<i>He has seen, lit. by him is the having-seen.</i>	
Plur.	1.	અમે " " " or " " "	<i>We have seen, lit. by us is the having-seen.</i>	
	2.	તમે " " " or " " "	<i>You have seen, lit. by you is the having-seen.</i>	
	3.	તેઓએ " " " or " " "	<i>They have seen, lit. by them is the having-seen.</i>	

PAST PERFECT.

Sing.	1.	મે જોયો (-ય, -યું) હતો (-તો, -જ) or જોયા (-ય, -યા) હતા (તો, -તો)	<i>I had seen, lit. by me was the having-seen.</i>	b. Past Perf. Trans.
	2.	તે " " " " or " " " "	<i>Thou hadst seen, lit. by thee was the having-seen.</i>	
	3.	તેણે " " " " or " " " "	<i>He had seen, lit. by him was the having-seen.</i>	
Plur.	1.	અમે " " " " or " " " "	<i>We had seen, lit. by us was the having-seen.</i>	
	2.	તમે " " " " or " " " "	<i>You had seen, lit. by you was the having-seen.</i>	
	3.	તેઓએ " " " " or " " " "	<i>They had seen, lit. by them was the having-seen.</i>	

e. g. મેં ગાડું જોયું છે, I have seen the cart, *lit.* by me is the having-seen the cart. તેઓએ પોપડાં જોયે હતા, They had seen the books, *lit.* by them was the having-seen the books.

NOTE. The Perf. Infinitive અડ્યો, -ડી, -ડયું, which enters as the primary member in these two Compound Perfect Tenses, being identical in form with the Perf. Participle અડ્યો, -ડી, -ડયું, the second Perfect Participle અડ્યો, (-ડી, -ડયું) may in Transitive Verbs, just as in Intransitive, be substituted throughout these two tenses for અડ્યો (ડી, -ડયું.)

59. The Subjunctive Mood ( Simple Tenses ).

( SEE PARADIGM V. )

A subjunctival meaning can attach to the tenses of the Indicative Mood if these are preceded by any conditional conjunction, such as જો if, રહે lest, &c.



## PART II.

On the other hand, in order to express formally the hypothetical predication implied in the Subjunctive Mood, Gujarātī employs certain tense-forms differing more or less from those of the Indicative.

## Of the three Simple Tenses

1. Pres.  
Indef. Subj.

1) The Pres. Indef. Subj. is identical with the Pres. Indef. Indicative.

Thus હું ઋઙ્ગ = I rise, or I may rise. (See §§ 51, 140).

In the auxiliary verb હેતું to be, the Pres. Indef. Subj. takes, however, the following special subjunctival forms.

Inflexion of

## PRESENT INDEFINITE SUBJUNCTIVE.

	Sing.	Plur.
Pres. Indef. Subjunctive of Auxy. Verb.	1. હું હેજી, or હે઼રિ, or હે઼રિ, <i>I may be.</i>	અમે હે઼રિ, or હે઼રિ, or હે઼રિ, <i>We may be.</i>
	2. તું હેય, or હેય, or હેય, <i>Thou mayst be.</i>	તમે હે, or હેય, or હેય, <i>You may be.</i>
	3. તે હેય, or હેય, or હેય, <i>He may be.</i>	તેઓ હેય, or હેય, or હેય, <i>They may be.</i>

2. Fut. Indef.  
Subj.

2) The Future Indef. Subj. is identical with the Pres. Indef. Subj.

Thus હું હે઼ ઋઙ્ગ, *If I may rise, or If I should rise.*

3. Past  
Indef. Subj.

3) The Past Indef. Subj. whether of Transitive or Intransitive verbs, is formed by adding—ત (or less frequently—તે) to the simple verbal stem. This tense admits of no further inflexion for gender, number or person.

Inflexion of

## PAST INDEFINITE SUBJUNCTIVE.

	Sing.	Plur.
Past Indef. Subjunctive	હું ઋઙ્ગત, <i>If I had risen.</i>	અમે ઋઙ્ગત, <i>If we had risen.</i>
	તું ઋઙ્ગત, <i>If thou had risen.</i>	તમે ઋઙ્ગત, <i>If you had risen.</i>
	તે ઋઙ્ગત, <i>If he had risen.</i>	તેઓ ઋઙ્ગત, <i>If they had risen.</i>

Similarly for the auxiliary verb :

હું (તું, તું, તે) હેત. *If (I, thou, he) had been.*

હું (અમે, તમે, તેઓ) હેત. *If (we, you, they) had been.*

Forms such as ઋઙ્ગતે, હેતે, are in common use amongst Pārsīs, but not amongst them alone.

**60. The Subjunctive Mood (Compound Tenses).**

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(SEE PARADIGM V.)

The Compound tenses of the Subjunctive Mood differ from those of the Indicative only in the following points :

- The auxiliary 'હું' forms change to the correspondig હોઉં (હોઈશ or હૈશ) forms.
- The auxiliary 'હો' forms change to હોત (or હત, or હોતે, or હોતે), none of which undergo any inflexion for gender, number, or person.
- The Pres. Cont. Subj. is ચડતો હોઉં instead of the corresponding Indicative ચડું હું.
- The Subjunctive may be regarded as having three Compound Future tenses (Fut. Cont., Fut. Int., Fut. Perf.); but these are in form identical with the corresponding Compound Present Tenses of the subjunctive.

Subjunctive and Indicative Tense-forms contrasted.

**61. Table of the Subj. Compound Tenses of Intransitive Verbs.**

The following Table exhibits the Compound Tenses of the Subjunctive Mood of the *Intransitive Verb ચડવું, to rise.*

	SUBJUNCTIVE (INTRANSITIVE).		
	Continuous.	Intentional.	Perfect.
Present or Future	ચડતો (-તી, -જી) હોઉં or હોઈશ or હૈશ (If) I be rising, or (If) I should be rising.	ચડવાનો (-તી, -જી) હોઉં or હોઈશ or હૈશ. (If) I be about to rise, or (If) I should be about to rise.	ચડ્યો (-ડી, -ડયું) હોજી, or હોઈશ or હૈશ. (If) I may have risen, or (If) I should have risen.
Past	ચડતો (-તી, -જી) હોત (If) I had been rising.	ચડવાનો (-તી, -જી) હોત. (If) I had been about to rise.	ચડ્યો (-ડી, -ડયું) હોત. (I) I had risen.

Subjunctive Comp. Tenses : Intrans.

In this Table the ચડનારો forms may be substituted for the ચડવાનો, and the ચડેલો for the ચડ્યો.

## PART II.

## 62. Table of the Subjunctive Perfects of Transitive Verbs.

(SEE PARADIGM VI.)

The conjugation of Transitive verbs in the Subjunctive Mood differs from that of Intransitives only in the Perfect Tenses.

The perfect Tenses of the *Transitive* જોવું, to see, are given in the following Table :—

Subjunctive  
Perf. Tenses:  
Trans.

SUBJUNCTIVE (TRANSITIVE).	
	Perfect.
Present or Future.	<p>જો મેં જોયો(-ય, -યું) હોય or હોશી or હશે, or જોયા (-ય, -યા)</p> <p>હોય or હોશી or હશે,</p> <p><i>If I may have seen, lit. if by me may be the having-seen,</i></p> <p style="text-align: center;">or</p> <p><i>If I should have seen, lit. if by me there should be the having-seen.</i></p>
Past.	<p>જો મેં જોયો (-ય, -યું) હોત, or જોયા (-ય, -યા) હોત,</p> <p><i>If I had seen, lit. If by me had been the having-seen.</i></p>

In the Compound Tenses of the Subjunctive, just as in those of the Indicative, the ચડનારો forms may be substituted for the ચડયાને, and the ચડેલો forms for the ચડ્યો.

In the Auxiliary verb the Pres. Cont. Subj. હોતો હોજી may be occasionally heard, but much more frequently the simple Pres. Subj. હોજી. In fact હોવું has practically no Compound Tense in the Subjunctive.

## 63. The Imperative Mood.

Imperative  
a. Simple.

The Imperative with its short sharp utterance of command is appropriately expressed in Gujarātī by the mere verbal stem, to which, however, ચો is added for the plural.

Thus ચડ Rise thou ; ચડે Rise ye.

To express an order more familiarly *ને* or *જી* is frequently added to these simple imperatives. CHAP. V.

Thus *કરોને* or *કરોજી* Do *do* ( *it* ). b. Familiar.

A more courteous imperative is formed by adding to the verbal stem *ને* for the singular, and *ને* for the plural. c. Courteous.

Thus *ઋઋને* Rise *thou* ( *please* ); *ઋઋને* Rise *ye* ( *please* ).

The second person Sing. and Plur. of the Future Indefinite is also used by way of a polite imperative.

Thus *ઋઋશી* *thou wilt* ( *kindly* ) *rise* ; *ઋઋશી* *you will* ( *kindly* ) *rise*.

The Precative ( 2nd and 3rd Persons ) is formed by adding *એ* to the verbal stem.\* d. Precative.

Thus *તારૂં રાજ્ય આવી*, *Thy Kingdom come*.

*તું આપત થાએ*, *Mayst thou be accursed !*

The " exclamatory precative " suffixes *ને* instead of *એ* to the verbal stem.

Thus *તું* ( or *તને* ) *ધન્ય હોને*, *Blessed be thou !*

*તારૂં ભલું થને*, *Good luck to you !* ( often ironical. )

## 64. Irregular Verbs.

Owing to euphonic changes certain verbs have become " irregular " in the following forms :

Irregular  
Past and  
Perfects.

- 1) the two declinable Perf. Participles ( in *-યે*, *-ઈ*, *-યું*, and *એણી-એણું* ).
- 2) the declinable Perf. Infinitive ( in *-યે*, *-ઈ*, *-યું* ) and all tenses formed from this Infinitive ( namely, the Past Indef. Indic. and all Perfects whether Indic. or Subj. )

\* If verbal stem end in *એ*, this vowel is lost before the suffixed *એ* of the simple Imperative ( plural ) and of the Precative. ( See § 51 ).

Thus *રહેજું*, to remain, but *અહિ રહે* Remain *ye here* ;

*તારૂં રાજ્ય સદા રહે* May *thy kingdom*  
*last for ever*.

*મેણું*, to take, but *આ લો* take *ye this*.

If the verbal stem end in *એ*, this vowel in some verbs changes to *ઉ* before suffixed *એ* ( See § 51 ).

Thus *જોણું*, to see, but *ત્યાં જુઓ* Look *there !*

Mark however the coalescence of the two *એ*'s in *હો* ( for *હો-એ* ), *be ye*. Also in the subjunctival *તમે હો* ( *If ye may be* ( See § 59 ).

## PART II.

These so-called Irregular Verbs are

List of  
Irregular  
Verbs.

		Past. Indef. &c.	Second Perf. Part.
to go,	જવું	ગયો, ગઇ, ગયું	ગયેલો, -લી, -લું.
to die,	મરવું	મુખ્યો, મૃત; મૃત	મુખ્યેલો, -લી, -લું.
to do,	કરવું	કાધો, કાધી, કાધું or કર્યો, કરી, કર્યું (reg.)	કાધેલો, -લી, -લું. કરેલો, -લી, -લું (reg.).
to eat,	ખાવું	ખાધો, -ધી, -ધું.	ખાધેલો, -લી, -લું.
to give,	દેવું	દીધો, -ધી, -ધું.	દીધેલો, -લી, -લું.
to drink,	પીવું	પીધો, -ધી, -ધું.	પીધેલો, -લી, -લું.
to fear,	ખીછીવું	ખીધો, -ધી, -ધું. or ખીતો, -તી, -તું.	ખીધેલો, -લી, -લું. or ખીતેલો, -તી, -તું.
to take,	લેવું	લીધો, -ધી, -ધું.	લીધેલો, -લી, -લું.
to see,	દેખવું	દીકો, -કી, -કું.	દીકેલો, -લી, -લું.
to flee,	નાસવું	નાડો, -ડી, -ડું.	નાડેલો, -લી, -લું.
to enter,	પેસવું	પેડો, -ડી, -ડું.	પેડેલો, -લી, -લું.
to sit,	બેસવું	બેડો, -ડી, -ડું.	બેડેલો, -લી, -લું.
to sleep,	સુવું	સુતો, -તી, -તું.	સુતેલો, -તી, -લું.
to be,	હોવું	હતો, -તી, -તું.	હોયેલો, -લી, -લું (reg.).

The Frequentative Perfect Infinitive (in-યા) of the above verbs admits, however, of being formed quite regularly (See § 84 Note).

Thus તે ખાયાં કરેછે, *He frequently eats, is ever eating.*

તે દેખ્યાં કરેછે, *He frequently looks, keeps looking.*

Verbs  
occasionally  
irregular.

The following irregular Past Indefinite tense-forms are also met with

- ઉપન્યું, નિપન્યું instead of the regular ઉપનયું and નિપનયું, from the verbs ઉપન-વું, નિપન-વું, both meaning *to be produced*.
- Occasionally in North Gujarāt હો, હી, હું may be substituted for યો, ઈ, યું in the Past Indefinite Passive. Thus.  
છપાહું for છપાયું from છપા-વું *to be printed*;  
બંધાહું for બંધાયું from બંધા-વું *to be bound*;  
and even દીકાહું for દેખાયું from દેખા-વું *to be seen*.

### 65. થવું and જવું as Irregular Verbs.

The true verbal stem of થવું, *to be, to become*, is not થ (*tha*) but થા (*thā*). This થા stem is, however, shortened to થ before any inflexion that begins with either ડ or a consonant. Further,

in accordance with § 51 a), the personal suffix એ when added to the stem થા changes in writing to ય. Hence occur not only full forms such as થાઉં, થાએ, થાય, થાએલું (or થાયલું), but also the shortened થવું, થઈએ, થઈશ, થશે, થયે, &c.

Similarly the verbal stem of જવું, to go, is not જ (ja) but જા (jā), and the rule given above for થવું applies equally to this verb also. Hence along with such forms as જાઉં, જાએ, જાય, &c., we also have the shortened જવું, જઈએ, જઈશ, &c.

The verb જવું has, moreover, the irregular forms ગયે, ગઈ, ગયું, and ગયેલા-લી-લું mentioned in § 64.

## 66. The Verb જોઈએ.

The verb જોઈએ, 'ought,' 'need,' 'is due,' is both Impersonal and Defective. Its only existing forms are

Continuous Participle જોઈતો-તી-તું, and

	INDICATIVE.		SUBJUNCTIVE.	
	Indefinite.	Continuous.	Indefinite.	Continuous.
Present.	જોઈએ.	જોઈએ છે.	જોઈએ.	જોઈતો (-તી-તું) હોય or હોશે or હશે.
Future.	જોઈશે.	Wanting.	Same as Present.	Same as Present.
Past.	Wanting.	જોઈતો (-તી, -તું) હોતો, (-તી-તું.)	જોઈઅત.	જોઈતો (-તી, -તું) હોત.

## 67. The Construction employed with જોઈએ.

જોઈએ, being passival in its origin, means 'is desired,' 'is needed, is due.'

- a) When an Infinitive (verbal noun) is the subject of જોઈએ, duty, or obligation, regarding the action indicated by the infinitive is thereby implied. This verbal noun stands then in the Subjective case (Sing. or Plur.), and immediately precedes જોઈએ, while the agent by whom the duty ought to be discharged is put in the Agential case. Thus

તેણે જવું જોઈએ, He ought to go, lit. by him the going is due.

### CHAPTER V.

Forms in Conjugation of થવું and જવું.

Conjugation of જોઈએ.

Construction of જોઈએ.

a. with Infinitive.

## PART II.

b. without  
Infinitive

જોડા પેહેરવા નોઈશી, *I shall have to wear shoes, lit. by me the wearing shoes will be due.*

- b) નોઈશી, however, can be used independently of any infinitive. Its meaning then passes over from that of duty or obligation to that of *want, or standing in need of*. 'The thing needed' will accordingly be put in the Subjective case, and 'the person to whom there is the need' in the Objective. Thus

તેને જોડા નોઈશી, *He needs shoes, lit. to him shoes are needed ;*

મને પૈસા નોઈશી, *I shall be in need of money, lit. to me money will be needed.*

કેઈ પણ કાર્યને કારણ અવશ્ય નોઈશી, *Every effect of necessity requires a cause.*

## 68. Transitives construed as though Intransitives.

We have already seen in § § 52, 57, 58, 62, that the conjugation of Transitive Verbs differs from that of Intransitives in the Past Indef. Indic. and in all Perfects whether Indicative or Subjunctive. In these tenses Transitive Verbs take what may be termed the "Agential Construction," inasmuch as their (logical) subject stands in the Agential case. Intransitive verbs, on the other hand, take the "Subjectival Construction," their (logical) subject always standing in the Subjective case.

Thus મેં ઘર બાંધ્યું, *I built a house, lit. by me (was) the having-built a house,*

and હું ચડ્યો, *I rose, lit. I (was) one-having-risen.*

Now it is of the utmost importance to bear in mind that the verbs in the following list, notwithstanding that they are distinctly transitive in meaning, are conjugated throughout all their tenses as though they were intransitives, and hence are construed not with the agential but with the subjectival construction.

List of  
Transitive  
Verbs hav-  
ing Subjec-  
tival Con-  
struction.

1. અડ્યું, *to touch ;*

2. અડક્યું, *to touch ;*

*lose (a game) ; also Intrans. to be mistaken ;  
to eat ;*

5. પામ્યું, *to receive, to get ;*

6. બોલવું, *to tell*; also Intrans. *to speak*;
7. બાણવું, *to learn*;
8. ભૂનવું, *to forget*;
9. લાવવું, *to bring*;
10. વળગવું, *to clasp*;
11. શીખવું, *to learn*;
12. સમજવું, *to understand*;

Thus *not* મેં ચોપડી લાવી, but હું ચોપડી લાવ્યો *I brought a book.*

### 69. Transitives optionally construed as though Intransitives.

In the Past. Indef. Indic. and in all Perfects, whether Indic. or Subj., the following transitive verbs are

- 1) sometimes regarded as true transitives and employed accordingly with the Agential Construction, and
- 2) sometimes regarded as though they were intransitives, and employed accordingly with the Subjectival Construction.

- |            |   |
|------------|---|
| * બોલવું,  | <i>to utter</i> ;   |
| * કમાવું,  | <i>to earn, acquire</i> ;                                       |
| કરડવું,    | <i>to bite</i> ;  |
| * લાણવું,  | <i>to bear, bring forth</i> ;                                   |
| જીતવું,    | <i>to conquer</i> ; also Intrans. <i>to be victor</i> ;         |
| ડસવું,     | <i>to bite (of a snake)</i> ;                                   |
| † તજવું,   | <i>to abandon</i> ;   |
| * ધાવવું,  | <i>to suck (the breast)</i> ;                                   |
| * પરાણવું, | <i>to wed</i> ;   |
| બોલવું,    | <i>to tell</i> ;  |
| ભેટવું,    | <i>to embrace</i> ;   |
| * રમવું,   | <i>to play at</i> ; also Intrans. <i>to play</i> ;              |
| વંદવું,    | <i>to worship, adore</i> ;                                      |
| * વરવું,   | <i>to marry</i> ;   |
| * વિસરવું, | <i>to forget</i> ;  |
| ઘાપવું,    | <i>to envelop</i> ;   |
| † સાંખવું, | <i>to bear, suffer</i> ;  |
| સ્મરવું,   | <i>to remember</i> ;  |
| * હારવું,  | <i>to lose (a game)</i> ; also Intrans. <i>to be defeated</i> . |

Thus *either* તેણે આપડીને પરણી } *He married the woman.*  
*or* તે આપડીને પરણ્યો }

\* These nine verbs are usually employed with the Subjectival Construction.

† These two verbs are usually employed with the Agential Construction.

List of Transitive Verbs having sometimes Agential, and sometimes Subjectival, construction.



## PART II.

The Verb in  
Interroga-  
tive senten-  
ces.

અમે તો માતા દૂધની સાથે ગુજરાતી બાધાનું યાન ધામ્યો,  
*We indeed imbibed with ( our ) mother's milk  
a knowledge of the Gujarātī language.*

### 70. The Verb used Interrogatively.

The Interrogative does not differ as to form from the Indicative or Subjunctive. Thus તમે જાઓ છો ; *you are going* ; but, if uttered with the heightened tone characteristic of interrogation, the same words would mean '*are you going ?*'

Generally, however, some interrogative particle or word is present to indicate the asking of a question.

For example શું તમે જાઓ છો ?  
શું તમે જાઓ છો કે ?  
તમે જાઓ છો શું ?  
તમે જાઓ છો કે શું ?  
તમે જાઓ છો કે ?  
તમે જાઓ છો કે નહિ ? *(What,) are you going ?*  
*Are you going or not ?*

These particles are, of course, omitted whenever the question is expressly indicated by some such interrogative word as

ક્યાં ? Where ? , ક્યારે When ? , કેણું Who ?  
ક્યાં જાઓ છો ? Where are you going ?  
ક્યારે જાઓ છો ? When are you going ?  
કેણું જાય છે ? Who is going ?

### 71. The Verb used Negatively.

In Verbs negation is expressed by adding to the corresponding affirmative form one or other of the negative particles ન, ના, નહિ (or નહીં), and મા (Imperative), these particles being written as independent words.

Verbal  
forms in  
Negative  
sentences.

In the auxiliary verb

- નથી (from ન + અસ્તિ, *non est, is not*) does duty as the negative for all persons and genders of the Pres. Indef. Indic. For sake of emphasis, however, નહિ may be used after any of the 'છું' forms.
- the Past Indef. Indic. હતો (-તી, -તું), when employed negatively, is generally modified to નોહોતો (-તી, -તું) or નહોતો (-તી, -તું), though the unmodified ન હતો (-તી, -તું) is often heard.

In all verbs the Negative of the Pres. Cont. Tense consists of the Continuous Participle (in-તો-તી-તું) either followed or preceded by નથી. Thus

હું ચડતો (-તી, -જ) નથી, <i>I am not rising.</i>	અમે ચડતા (-તી, -તી) નથી, <i>We are not rising.</i>
તું " " " <i>Thou art " " "</i>	તમે " " " <i>You " " "</i>
તે " " " <i>He is " " "</i>	તેઓ " " " <i>They " " "</i>

CHAPTER V.

For the Negative of the Imperative the particles ન, ના, and મા may be used, ન always before, ના either before or after, and મા nearly always after, the affirmative Imperative—Thus

Negative Imperatives.

ન ચડા  
 ના ચડા or ચડા ના  
 ચડા મા

} rise not ye, do not rise.

Another way of expressing the Negative Imperative is by placing ના or મા after the Continuous Participle—Thus

ચડતો (-તી, -જ) ના } rise not thou.  
 ચડતો (-તી, -જ) મા } ચડતા (-તી, -તી) ના } rise not ye.  
 ચડતા (-તી, -તી) મા } ચડતા (-તી, -તી) મા }

ચડતો (-તી, -જ) ના (or મા) is literally 'one-rising (be) not.' and ચડતા (-તી, -તી) ના (or મા), 'ones-rising (be) not.'

## 72. Formation of the Passive Voice.

If the stem of the Active Voice end in a *consonant*, the stem of the Passive is formed from it by simply adding આ; but should the active stem contain medial આ (or અ) this is shortened to અ (or અં) before the passival આ.

Stem of Passive Voice formed from a. consonantal Active stem.

Thus	Active.	Passive.
to write	લખ-વું.	લખા-વું.
to do	કર-વું.	કરા-વું.
to drag	ઝેંચ-વું.	ઝેંચા-વું.
to see	દેખ-વું.	દેખા-વું.
to sew	સિવ-વું.	સિવા-વું.
to use	વાપર-વું.	વાપરા-વું.
to read	વાંચ-વું.	વાંચા-વું.
to hear	સાંભળ-વું.	સાંભળા-વું.

If the stem of the Active Voice end in a *vowel*, euphonic વ is inserted before adding the passival આ, but, should the final vowel of the Active Stem be itself આ, this is shortened to અ before adding the euphonic વ and passival આ.

b. vocalic Activestem

Thus	Active.	Passive.
to see	જો-વું.	જોવા-વું.
to give	દે-વું.	દેવા-વું.

## PART II.

<i>to drink</i>	પી-વું.	પીવા-વું.
<i>to eat</i>	ખા-વું.	ખવા-વું.
<i>to sing</i>	ગા-વું.	ગવા-વું.
<i>to bathe</i>	હા-વું.	હવા-વું.

**73. Conjugation in the Passive Voice.**

Gujarātī evinces a marked reluctance to employ the Passive Voice in a purely passival sense, but, so far as verbs are conjugated at all in this voice, their inflexional changes are identical with those in the active voice.

Thus we have

The Passive expressed by means of Passival forms.

Infinitive Indefinite	ઁચાવું, <i>to be dragged, the being-dragged.</i>
„ Perfect	ઁચાવું, <i>the having-been-dragged.</i>
Participle Continuous	ઁચાતો, -તી, -ગુ. <i>being dragged.</i>
„ Intentional (wanting).	
„ Perfect	1) ઁચાયો, -ઇ, -યું.
„ „	2) ઁચાએયો, -હી, -હું.
„ Connective	ઁચાઇ, or ઁચાઇને. } <i>having been dragged.</i>

	INDICATIVE.			
	Indefinite.	Continuous.	Perfect.	Intentional.
Present.	હું ઁચાહું, <i>I am dragged</i>	હું ઁચાઉ છું, <i>I am being dragged.</i>	હું ઁચાયો છું, <i>I have been dragged.</i>	(Wanting.)
Future.	હું ઁચાઇશ, <i>I shall be dragged.</i>	(Wanting.)	(Wanting.)	(Wanting.)
Past.	હું ઁચાયો, <i>I was dragged.</i>	હું ઁચાતો હતો, <i>I was being dragged.</i>	હું ઁચાયો હતો, <i>I had been dragged.</i>	(Wanting.)

In the Perfect Tenses ઁચાએયો is frequently substituted for ઁચાયો.

Passival idea expressed without Passival forms.

**74. Idiomatic Substitutes for Passival Forms.**

With a view to avoiding passival forms as far as possible, various idiomatic circumlocutions are used in their stead.

- 1) The -માં Locative of the Infinitive of the principal verb is followed by a tense form of the auxiliary verb આવવું, to come, used impersonally. (CHAPTER V. a. Infinitive in-માં.)

e. g. આ ઘર સમારવામાં આવશે, *this house will be repaired, lit. it will come into the repairing the house.*

છોકરાઓને શિખાડવામાં આવશે, *the boys will be taught, lit. it will come into the teaching boys.*

ખ્રીસ્તી શાસ્ત્ર શિખાડવામાં આવશે, *the Christian Scriptures will be taught, lit. it will come into the teaching the Christian Scriptures.*

છોકરાઓને ખ્રીસ્તી શાસ્ત્ર શિખાડવામાં આવશે, *the boys will be taught the Christian Scriptures, lit. it will come into the teaching the Christian Scriptures to the boys.*

In these sentences neither ઘર nor શાસ્ત્ર is the subject of આવશે. Since the house is the 'subject matter' of the action of repairing, ઘર is governed in the Subj. Case by the verb સમારવું; and for a like reason શાસ્ત્ર is in the Subj. Case after શિખાડવું (See Syntax § 132).

Compare with this passival construction our English idiom "It will come to the breaking of heads" as equivalent to "Heads will be broken."

- 2) The Perfect Participle (-યો, -ઈ, -યું) of the principal verb is followed by a tense-form of the ancillary verb જવું, to go. b. the ancillary જવું.

e. g. આ માણસ માચ્છો ગયો, *this man was beaten, lit. this man went beaten, got beaten (so as to be nearly, or quite, killed).*

- 3) The sentence may be so altered as to evade altogether the necessity for any passival construction.

e. g. તે કહાણી જલદી પૂરી યઇ, *that story was soon finished, lit. that story soon became complete.*

આ ઘર નાશ પામશે, *this house will be destroyed lit. this house will meet with destruction.*

છેક નાનાં બાળકને પરણાવેછે, *Children are married when quite young, lit. (People) give in marriage quite little infants.*

c. new moulding of the sentence.

## PART II.

## 75. Potential Passives.

Verbs Passival in form but Potential in meaning.

Though the Passive voice is seldom used in Gujarātī in its purely passival sense, it is frequently employed with a potential force so as to carry with it the idea of *possibility*.

It is noteworthy that these Potential Passives can be formed even from Intransitive verbs ; thus

Intransitive.	Potential Passive.
to rise, ઋડ-ડું,	ઋડા-ડું, to be able to be risen, can be risen
to sleep, સુ-ડું,	સુવા-ડું, to be able to be slept, can be slept
to go, જવ-ડું (for જા-ડું), જવા-ડું,	to be able to be gone, can be gone

## 76. Conjugation of Potential Passives.

As to conjugation a Potential Passive is not only defective but *impersonal*, the doer (or logical subject) being always put in the Ablative case.

The following are the only Indicative forms in common use.

Verbal forms of Potential Passives.

	Indefinite.	Continuous.	Perfect.	Intentional.
Present.	(મારાથી) જવાય, (I) can go.	(મારાથી) જવાય છે. (I) am able to go.	(મારાથી) જવાયું છે. (I) have been able to go.	(Wanting).
Future.	(મારાથી) જવાશે. (I) shall be able to go.	(Wanting)	(Wanting.)	(Wanting).
Past.	(મારાથી) જવાયું. (I) could go.	(મારાથી) જવાજું હતું. (I) was able to go.	(મારાથી) જવાયું હતું. (I) had been able to go	(Wanting).

## 77. Transitives derived from Intransitives.

Several verbs, neuter or intransitive, become active or transitive (differing not at all in meaning from causative) by *insertion* of આ, or less often એ, in the original root. Thus

Intransitives and derived Transitives.

Intransitive.	Transitive.
to fall પડ-ડું.	પાડ-ડું, to fell ;
to be on fire બળ-ડું.	બાળ-ડું, to set on fire ;

<i>to be hot</i>	તાપ-વું.	તાપ-વું,	<i>to heat ;</i>
<i>to be pressed down</i>	દબાવ-વું.	દબાવ-વું,	<i>to press down ;</i>
<i>to be improved</i>	સુધાર-વું.	સુધાર-વું,	<i>to improve ;</i>
<i>to grow up</i>	ઉછર-વું.	ઉછર-વું,	<i>to train up, rear ;</i>
<i>to be blended</i>	બળ-વું.	બળ-વું,	<i>to mingle, blend with ;</i>
<i>Note also to drink</i>	પી-વું.	પા-વું,	<i>to give to drink ;</i>
<i>to die</i>	મર-વું.	માર-વું,	<i>to strike.</i>

## CHAPTER V.

## 78. Formation of Causatives.\*

If the stem of a primary verb end in a *consonant*, the stem of the causative derived from it is formed by simply adding આપ, or આડ ; but should the active stem contain medial આ (or આં) this is shortened to અ (or અં) before adding the causative આપ or આડ (Compare § 72). Thus

Causatives formed from a : consonantal stem.

	Primary.	Causative.
<i>to write</i>	લખ-વું,	લખાવ-વું.
<i>to do</i>	કર-વું,	કરાવ-વું.
<i>to drag</i>	ઝેંચ-વું,	ઝેંચાવ-વું.
<i>to see</i>	દેખ-વું,	દેખાડ-વું.
<i>to sew</i>	સિવ-વું,	સિવાડ-વું.
<i>to use,</i>	વાપર-વું,	વપરાવ-વું.
<i>to hear,</i>	સાંભળ-વું,	સંભળાવ-વું.
<i>to rise,</i>	ઝડ-વું,	ઝડાવ-વું.
<i>Note also to learn,</i>	શીખ-વું,	શીખાડ-વું.
		and શીખવ-વું, <i>to teach</i> (for શીખાવ-વું).

b : vocalic stem;

If the stem of the primary verb end in a *vowel*, euphonic વ is inserted before adding the causative (આવ or આડ ; but should the final vowel of the primary verb be itself આ this is shortened to અ before adding the euphonic વ and causative (આવ or આડ Compare § 72). Thus

	Primary.	Causative.
<i>to see</i>	જો-વું,	જોવાડ-વું.
<i>to give</i>	દે-વું,	દેવાડ-વું.
<i>to drink</i>	પી-વું,	પીવાડ-વું.
<i>to eat</i>	ખા-વું,	ખાવાડ-વું.

\* "Extensive, or Causative, means what is increased 'without', and to express the causative a syllable is attached to the outside." Davidson's Heb. Gram. (2nd Ed.) page 63.

## PART II.

Less usual  
causatives.

<i>to sing</i>	ગા-વું,	ગાવાડ-વું.
<i>to bathe</i>	ઢા-વું,	ઢવાડ-વું.
<i>to go</i>	જવું (for જા-વું),	જવાડ-વું.
<i>to sleep</i>	સુ-વું,	સુવાડ-વું.

A few Causatives are formed by adding વ (not આવ) to the stem of the primary verb, which latter further receives medial એ. Thus

	Primary.	Causative.
<i>to be fixed</i>	ઠર-વું,	ઠેરવ-વું (also ઠરાવવું), <i>to settle.</i>
<i>to go round</i>	ફર-વું,	ફેરવ-વું (also ફરાવ-વું), <i>to cause to turn round.</i>
<i>to fill</i>	ભર-વું,	ભેરવ-વું (also ભરાવ-વું), <i>to cause to fill.</i>
<i>to meet</i>	મળ-વું,	મેળવ-વું, <i>to mix, mingle.</i>
<i>to become familiar</i>	હળ-વું,	હેળવ-વું, <i>to make familiar, to tame.</i>

## 79. Double Causatives.

Causatives  
with double  
causative  
termination.

From causatives themselves double causatives are sometimes derived quite regularly, the former being regarded as primary to the latter. As to meaning Double Causatives are scarcely to be distinguished from Simple Causatives. Thus

	Primary.	Causative.	Causative.
		(Primary.)	(Double.)
<i>to eat</i>	ખા-વું,	ખાવાડ-વું,	and ખવડાવ-વું, <i>to give to eat, feed;</i>
<i>to see</i>	જો-વું,	જોવાડ-વું,	and જોવડાવ-વું, <i>to cause to see, show;</i>
<i>to be afraid</i>	ખીછી-વું,	ખીછીવાડ-વું,	and ખીછીવડાવ-વું, <i>to frighten;</i>
<i>to suck (the breast)</i>	ધાવ-વું	ધવાડ-વું,	and ધવડાવ-વું, <i>to suckle.</i>

## 80. Compound Verbs classified as to their Forms.

In Gujarātī a simple verb is not unfrequently modified in meaning by its combination with a second, or 'ancillary,' verb the two together constituting what is termed a Compound Verb

Five classes  
of Com-  
pound  
Verbs.

Of the compound the latter or subordinate element is liable to verbal inflexion. The earlier or principal element, on the other hand, is not conjugated, but assumes one of the following forms

- I. the short Connective Participle in ઈ (never -ઈને);
- II. the neuter plural (in -યી) of the Perfect Infinitive;

III. the declinable Continuous Participle in -તે, -તી, -તું, or CHAPTER V.  
the declinable Perfect Participle in -યે, -યી, -યું;

IV. the Indefinite Infinitive Absolute in -વે, -વી, -વું;

V. the Indefinite Infinitive Oblique in -વા.

Each of these five classes merits detailed consideration.

## 81. Intensive Compound Verbs.

I. Of compound verbs whose primary element appears in the form of the Connective Participle in -ઈ, there are three sub-classes, which may be roughly characterized as

A. Intensives, B. Completives, and C. Potentials.

A. Of the *Intensive* Compound Verbs, the second, or modifying ancillary, element is usually one or other of the following verbs.

Intensive  
Compounds  
with

1. જવું, to go, imparting to the principal verb the added idea of thoroughness, finality.

1. જવું,

e. g. મળવું, to meet,

મળી જવું, to meet so as to mingle with, to merge in.

2. આવવું, to come, implying approach or development.

2. આવવું,

e. g. નાસવું, to flee,

નાસી આવવું, to reach after flight, to effect one's escape.

3. રહેવું, to remain, implying continuity or permanence.

3. રહેવું,

e. g. ગાજવું, to resound,

ગાજી રહેવું, to keep resounding, to resound on.

બમવું, to bear,

બમી રહેવું, to bear on, to endure.

4. રાખવું, to keep, implying continuity, but with more of an active meaning than is suggested by રહેવું.

4. રાખવું,

e. g. ભરવું, to fill,

ભરી રાખવું, to store up.

પકડવું, to take hold of,

પકડી રાખવું, to keep hold of.

5. દેવું, to give, implying emphasis or intensity.

5. દેવું,

e. g. ફેંકવું, to throw,

ફેંકી દેવું, to throw away.

માકલવું, to send,

માકલી દેવું, to send off.



## PART II.

6. લેવું,

6. લેવું, *to take*, implying acquisition, appropriation.*e. g.* જિંચવું, *to lift*,જિંચકી લેવું, *to lift up (so as to have)*.માગવું, *to ask*,માગી લેવું, *to ask and get, to obtain by asking*.

7. નાખવું,

7. નાખવું, *to cast*, implying vigour, resoluteness, completeness.*e. g.* મારવું, *to strike*,મારી નાખવું, *to strike down, to kill*.લુછવું, *to wipe*,લુછી નાખવું, *to wipe away*.8. મુકવું, or  
મેલવું,8. મુકવું, or મેલવું, *to put*, implying finality or absoluteness.*e. g.* કાઢવું, *to take out*,કાઢી મુકવું, or કાઢી મેલવું, *to remove finally, to dismiss*.છોડવું, *to loosen*,છોડી મુકવું, or છોડી મેલવું, *to loosen (absolutely), to set free*.

9. પડવું,

9. પડવું, *to fall*, implying suddenness, unpreparedness.*e. g.* હસવું, *to laugh*,હસી પડવું, *to burst out laughing* ;ઉડવું, *to fly*,ઉડી પડવું, *to fly off* ;આવવું, *to come*,આવી પડવું, *to come upon, to befall*.

10. ઉઠવું,

10. ઉઠવું, *to rise*, implying suddenness, intensity.બોલવું, *to speak*,બોલી ઉઠવું, *to speak out* ;ચીસ પાડવી, *to scream*,ચીસ પાડી ઉઠવું, *to scream out*.

## 82. Completive Compound Verbs.

Completive  
Compounds  
with ચુકવું  
or રહેવું.

**B.** *Completives.* To indicate that a given action is completed, is finished, is over and done with, the short Connective Participle in ઈ of the verb expressive of that action is compounded with either ચુકવું, *to effect a settlement*, or રહેવું, *to remain*.

Thus કરવું, *to do*,કરી ચુકવું, or કરી રહેવું, *to complete doing, to finish up, to end*થવું *to be, to become*,થઈ ચુકવું or થઈ રહેવું, *to be at an end, to be over*.

Completive Compounds may be often used to express the full force of an English verb modified by the adverb 'already.' The late Rev. Robert Montgomery in his Gujarātī-English Dictionary writes *sub verbo* 'already' "best rendered by the past tense of the verbs ચુકવું and રહેવું,

as, I have told you already, હું તમને કહી ચુક્યો છું,  
Have you done already? તમે કરી રહ્યા છો?"

### 83. Potential Compound Verbs.

- C. *Potentials.* To indicate ability to perform a certain action the short Connective Participle in ઈ of the verb expressive of that action is compounded with the verb રાકવું, to be able.

Thus જોવું, to see,

જોઈ રાકવું, to be able to see, can see.

મારવું, to strike,

મારી રાકવું, to be able to strike, can strike

and similarly for all verbs.

In these Potential Compound Verbs જાણવું, to know, occasionally takes the place of રાકવું, to be able.

Thus હું એવું કામ કરી શકતો નથી, I cannot do such work.

or હું એવું કામ કરી જાણતો નથી, I do not know how to do such work, and thus, I cannot do such work.

As has been already stated in §§ 75, 76, the Passive Voice in Gujarātī is frequently employed to express potentiality, and, when so used, the verb is regarded as impersonal, its (logical) subject being placed in the Ablative Case.

Thus તે કામ મારાથી કરાય, I can do that work,

lit. by me that work can be done.

Now a Potential Compound Verb becomes passival in meaning by changing not the principal verb but its ancillary, રાકવું, to the passival form રાકાવું.

Thus કરી રાકવું, to be able to do, can do.

કરી રાકાવું, to be able to be done, can be done.

Hence તે કામ હું કરી શકું છું, I can do that work.

તે કામ મારાથી કરી શકાય, That work can be done by me.

જવાબ દઈ શકાય, An answer can be given.

જવાબ દઈ શકાશે, It will be possible to give an answer.

CHAPTER V.  
The English  
'already.'

Potential  
Compounds  
with રાકવું.

or જાણવું.

Passive of  
Potential  
Compounds.

## PART II.

Frequentative Compound Verbs in  
-યાં કરવું.

## 84. Frequentative Compound Verbs.

- II. The *frequent repetition* of the action indicated by the principal verb is expressed by compounding its Perfect Infinitive *neut. pl.* (in -યાં, or, often with loss of Anusvār, in -યા) with the verb કરવું.

The former element of the compound remains indeclinable, but the latter is liable to complete verbal inflexion.

Thus બોલવું *to speak*,  
બોલયાં કરવું, *to keep speaking*.  
આપવું, *to give*,  
આપયાં કરવું, *to keep giving*.  
કરવું, *to do*,  
કરયાં કરવું, *to keep doing*.

The English  
'always.'

This Frequentative Compound is often of use for translating the English adverb 'always' in the sense of 'time after time,' with the implied force that the action is habitual or customary.

Thus તે રાજાને બોધ કરયાં કરતો હતો, *He was always instructing the king (kept instructing)*.

NOTE : In these Frequentative Compounds the irregular forms, ગયું, લીધું, નાહું, &c., are seldom employed, but in their stead, occur forms built up according to the regular type, such as જયાં, આયાં, નાસયાં, &c., (See §64).

Thus ચામુંડ ને ભીમ એએના વખતમાં સૈન્યવર્ગને યુસલમાનોની સામા ટકર લયાં કરવી પડતી, *In the time of Chāmund and Bhīm the army was obliged to come into frequent conflict with the Musalmāns.*

## 85. Continuative Compound Verbs.

Continuative Compound Verbs with  
a જવું,

b. આવવું,

c. રહેવું.

- III. When the Continuous Participle in -તો, -તી, -જું, is compounded
- with જવું, the action of the verb is regarded as continued indefinitely ;
  - with આવવું, as continuing from an indefinite past until the present,
  - with રહેવું, as continuing, it may be with intermissions, from the present into the indefinite future.

Thus a. જવું—રાજા ઉપર ઉપર જતો ગયો, પણ પાણી પણ તેમજ ચડતું ચડતું, *the king kept going up and up, but so also the water kept rising.*

તમે ભણતા જાઓ, *Go on studying.*

b. આવવું—આપણે પ્રાચીન કાળથી સાંભળતા આવિયે દિયે, *We hear as having come down to us from ancient times.*

હું ખુટું કરતો આવ્યો, *I have done evil up to the present.*

c. રહેવું—તમે ભણતા રહો, *Be always studying.*

The compound verb જવું રહેવું sometimes means “to go and stay away,” but more frequently “to pass away,” “to be ended.”

Thus તેઓ પોતપોતાને ઘેર જતા રહ્યા, *They dispersed to their several homes ;*

તેનો જીવ જતો રહ્યો છે, *His life has passed away.*

Frequently, when જવું is the ancillary verb, the principal verb appears in the form of the Perfect Participle in -યો, -ઈ, -યું instead of in that of the Continuous Participle. The difference of meaning is scarcely appreciable, though perhaps with the Perfect Participle the idea may be more prominent of action completed but immediately taken in hand again.

Thus તે પોતાનો જપ કર્યો ગયો. *He kept on going over his charms.*

Continua-  
tive Com-  
pounds in  
-યો, -ઈ, -યું.

## 86. Verbs compounded with Infinitives.

The remaining two classes (IV and V of § 80) should not perhaps be included in the category of true Compound Verbs. In both these Classes the primary verb appears as an Infinitive (or verbal noun), which in Class IV. is the subject, and in Class V. the object, of the following (ancillary) simple verb. Still the idiom represented by these two classes resembles that of the true Compound Verb, inasmuch as the primary infinitive and the ancillary verb are so closely associated together that no words are allowed to intervene between them.

Infinitival  
Compound  
Verbs.

## 87. Obligative Compound Verbs.

IV. a) When an infinitive in -વો, -વી, -વું, stands as the subject of, and immediately precedes, the verb પડવું, *to fall*, the action denoted by that infinitive is thereby indicated as being *necessary*. The person (or thing) to whom (or which) the neces-

Obligative  
Compounds  
a. with પડવું,

## PART II.

The English  
'have to.'

sity "falls" is put in the Objective Case.

This idiom, with its distinctive meaning of "necessity," corresponds closely to the English "have to."

Thus સિપાહીઓને જૂએ મરવું પડશે, *The sepoy's will have to die of hunger*, lit. *the dying by hunger will fall to the sipāhīs.*

તેઓને દુઃખ સહેવું પડશે, *They will have to bear pain*, lit. *the bearing pain will fall to them.*

b. with  
જાણ્યો.

b) *Duty, or obligation*, is implied when an Infinitive occurs as the subject of, and immediately precedes, the defective verb જાણ્યો. As has been already stated (§ 67), this latter verb is passival in origin, and the person by whom the duty ought to be discharged is put in the Agential Case.

Thus સમજાવ્યો આંસુ પાડવાં જાણ્યો, *All ought to shed tears.*  
સહુઓ પોતપોતાને ઘેર જવું જાણ્યો, *All ought to go to their several homes.*

Sometimes the જાણ્યો is itself omitted, but the construction of the sentence is not thereby changed. Thus the last sentence might read simply સહુઓ પોતપોતાને ઘેર જવું (See § 91 sent. 1).

## 88. Permissive Compound Verbs.

(V.) Compound Verbs, whose primary element is the oblique infinitive in -વા (a contraction for the Dativial -વાને), are either Permissive or Inceptive.

Permissive  
Compounds  
with દેવું.

### 1. Permissive.

When the verb દેવું immediately follows an oblique infinitive in -વા, the action indicated by this infinitive is thereby represented as being *permitted*. The signification of "permission" inherent in this idiom is, as a rule, sufficiently expressed by the English "let."

Thus જવા દેવું, *To allow to go, let go.*

મને જવા દે, *Let me go, lit. give to me to go.*

તેણે પોતાની દિકરીને એક ખુણામાં રહેવા દીધી, *He let his daughter remain in a corner, lit. gave to remain.*

## 89. Inceptive Compound Verbs.

### 2. Inceptive.

To indicate that an action *begins* the oblique infinitive in -વા of the verb expressing that action must be immediately followed by લાગવું or મંડવું or માડવું.

Of these three ancillaries લાગવું and મંડવું are construed regularly as Intransitive verbs.

કુન્નવા લાગવું, *To begin to tremble ;*

લોકો કુન્નવા લાગ્યા, *People began to tremble.*

કરવા મંડવું, *To begin to do ;*

હજારો ઉપાયો સજ્જા કરવા મંડ્યા, *All began to work at thousands of devices.*

The construction with માડવું is worthy of special note.

a. When not in the past tense, the construction is regular.

જો હું બધું કહેવા માડું, *If I begin to tell all.*

b. When in the past tense,

- 1) માડ્યો(-ડી,-ડયું) agrees in gender and number with the direct object of the infinitive, if the infinitive be that of a transitive verb having its object expressed.

તેણે તૈયારી કરવા માડી *He began to make preparation.*

Fem.Sing. Trans. Fem.Sing.

- 2) માડ્યો (ડી,-ડયું) agrees in gender and number with the impersonal subject,

if the infinitive be of an intransitive verb and an impersonal subject be expressed.

તેઓની હાર તૂટવા માડી, *Their line began to break.*

Fem.Sing. Intrans. Fem.Sing.

- 3) માડયું is employed in the neut. sing.,

if the infinitive be of an intransitive verb and an impersonal subject be not expressed.

સિપાહીઓએ નાસવા માડયું, *The sepoy's began to flee.*

NOTE.—આવું also is sometimes used as an 'inceptive' ancillary.

રાત પડવા આવી હતી, *Night had begun to fall.*

### CHAP. V.

Inceptive  
Compounds  
with

1. લાગવું,
2. મંડવું,

3. માડવું,

4. આવું.

## 90. Compound Verbal Phrases.

We may here mention that there exists a large class of words in which more especially either કરવું, *to do*, or થવું, *to be, become*,

## PART II.

Compound  
verbal  
phrases.

is so intimately associated with an immediately preceding and indeclinable word as to form with it a compound expressing a single idea. The members of this class cannot indeed claim the name of compound *verbs* as only the latter element of the compound is a verb, yet, owing to the close association between the verb and its immediately preceding word, the two constitute a distinctly *compound verbal phrase*.

ઉત્પન્ન થવું,	to arise, come into existence.
ઉત્પન્ન કરવું,	to bring into existence.
કબૂલ કરવું,	to agree to.
જારી રાખવું,	to continue, go on with.
પેદા કરવું,	to create, produce, also to earn, get.
પેદા થવું,	to be born, to arise.
પૂઠે લાગવું,	to persecute.
માન્ય કરવું,	to accept, admit, allow.
રજુ કરવું,	to bring before, present before.
રવાના કરવું,	to send forward, despatch.
રાહ } નાવી,	to await, expect.
વાટ }	
લાગુ થવું,	to be applicable to.
વિદાય }	
વદાય }	કરવું, to bid farewell to.
વદા }	
શરૂ કરવું,	to begin (trans.).
શરૂ થવું,	to begin (intrans.).
સર કરવું,	to subdue.

## 91. Infinitival Expressions.

Construc-  
tions in  
which an  
Infinitive  
enters.

The following infinitival verbal expressions illustrate constructions that are common in Gujarātī. They will occasion the student no difficulty, if only he will bear in mind that Infinitives admit of treatment as *nouns that have the governing power of verbs*.

- તેણે આ ચોપડી વાંચવી નાહ્યું, *He ought to read this book, lit. by him the reading this book is due* (See § 67) : or  
તેણે આ ચોપડી વાંચવી, in which sentence નાહ્યું, or some other part of that verb, is understood (See § 87b).
- તેને આ ચોપડી વાંચવી છે, *He wants to read this book, lit. to him is the reading this book : or*

- તેને આ ચોપડી વાંચવી,—છે, or some other part of the verb હોવું, being understood.
3. તેને આ ચોપડી વાંચવાની છે, *He is to read this book, lit. to him is the (future) reading this book: or*  
તેને આ ચોપડી વાંચવાની,—છે, or some other part of the verb હોવું, being understood.
4. તેને ઘણા દરમાં લઈ જવાના છે, *He is to remove the grain into a hole, lit. to him is the (future) removing the grain into a hole.*
5. તેણે મને ચોપડી વાંચવાનું કરાવ્યું, *He bade me read a book, lit. by him was the having-bidden me the (future) reading a book.*
6. તેણે મને ત્યાં જવાનું કહ્યું, *He told me to go there, lit. by him was the having-told me the (future) going there.*
7. આ ચોપડી લખ્યાથી તે આકતમાં આવ્યો, *He came into trouble for having written this book, lit. he (was) one-having-come into trouble by the having-written this book.*
8. અનેકવચન રૂપ કયો પ્રત્યય લગાડે થાયછે? *What is the termination for forming the plural? lit. by the having-added what termination does the plural form arise? ( લગાડે = લખાડ્યે or લગાડ્યેથી )*
9. તેને મુઝ્યે બે વરસ થયાં છે, *It is two years since he died. lit. two years have been from his having-died (તેને મુઝ્યે by attraction for તેના મુઝ્યેથી).*
10. તેને અહિં આવ્યાને પાંચ વરસ થયાં છે, *It is five years since he came here, lit. five years have been (from the time) of his having-come here (તેને આવ્યાને by attraction for તેના આવ્યાના સમયેથી).*
11. અહિં આવતાં તેણે બધું સાંભળ્યું, *On his way here he heard all, lit. in the coming here by him (was) the having-heard all.*
12. તે લખતાં શીખેછે. *He learns writing, lit. he is learning the writing (n. pl.).*
13. તે લખ્યાં કરેછે. *He is frequently writing, lit. he makes the having-written (n. pl.).*

CHAP. V.

Constructions in which an Infinitive enters.



## CHAPTER VI.

### ADVERBS.

PART II.

Adverbs are for the most part case-forms of still current Gujarātī words, though a considerable number are derived from words now lost to Gujarātī, except in this their adverbial signification.

#### 92. Adverbs derived from words now obsolete.

Adverbs not traceable to any earlier Gujarātī form.

The following are some of the more common adverbs, derived from words now obsolete in Gujarātī.

*this year* ; પેર *last year, or next year* ;  
or હાલમાં *now, at present* ; પણે *there* ;  
*immediately* ; ઝડ *instantly* ;  
*ever* ; હજી *still, up to the present* ;  
*yes* ; ના *no* ; નહિ *not* ;  
*quite, outright* ; કદાચ, or કદાચિત, or કદાસ, or કદાપિ *perhaps* ;  
*almost* ; ખસુસ, or ખસુસન *especially*.

The particle તે, though written as a separate word, is in reality little more than an enclitic, corresponding in a measure to our English 'at least,' or 'then' (non-temporal).

The particle જ, having either adjectival or adverbial force, can be suffixed to any word to indicate emphasis or precision.

તમેજ આવો *Come you.*

બે two ; but બેજ *just two.*

#### 93. Adverbs derived from words still current.

Adverbs built up from other parts of speech.

Many words still existing in Gujarātī are, especially in their oblique cases, employed adverbially.

Agential Case, મહેલે *by word of mouth, orally.*

Regarding વગર વિચારે *thoughtlessly* and *causelessly*, see § 136.

Ablative Case, ઝુલ્હિથી *wisely* ; ઉતાવળથી *quickly*.

Genitive Case, રાતનો, -ની, -નું *of nights.*

Adverbs of this genitival class are declinable for gender and number.

Locative in *એ, રાત્રે, or રાત્રે* at night ;  
*સાંજે* at even ; *પગે* on foot ;  
*હતાપણે* in haste ; *સુમારે* about, by reckoning ;  
*આજે* to-day ; *કાલે* to-morrow ( or yesterday ).

## ADJECTIVES :

Subjective, *ખરે, -રી, -ફે* truly ; *ધીરે, -રી, -ફે* slowly ;  
*હાથે, -રી, -ફે, or ખુલે, -લી, -ફે* openly ; *અણુ* much ;  
*સાફ* clearly.

Locative in *એ, ધીરે, or ધીમે* slowly ; *બલે* well, capitally ;  
*વગળે* at a distance.

## PRONOUNS :

Ablative, *તેથી* thereby ; *એથી* hereby ; *સાથી* whence ?  
 (reason) ; *કયાંથી* whence ? (direction).  
 (see § 34 for allied pronominal adverbs).

VERBS : *ફરીને, or ફરી, or ફરીથી* again.

## 94. Adverbial Phrases.

Adverbial Phrases are frequently formed by reduplication of

Nouns : *પળે પળે, every moment ; દિન પર દિન, day upon day, day after day ; વારે વારે, or વારંવાર, time upon time, often ; વર્ષોવર્ષ, year by year, annually ; દેશાદેશ, from country to country ; ગામગામ, from town to town ; ઘેરઘેર or ઘરેઘર, from house to house.*

Adjectives : *ખરેખર, truly (or ખરેખરે, -રી, -ફે) ; નેવાંતેવાં, so so, એવાં ને એવાં, just the same ; સામાસામી, vis-à-vis opposite ; એકાએક, all at once, suddenly.*

Infinitives : *ચાલતાં ચાલતાં, while walking ; બોલતાં બોલતાં, while speaking.*

Adverbs : *નેમ નેમ, so so ; એમ ને એમ, just the same ; ધીમે ધીમે, or આસ્તે આસ્તે, or રફતે રફતે, or હળવે હળવે, slowly, by degrees.*

Connective Participles of similar meaning are sometimes united to form adverbial phrases.

*જાણીએઈને or જાણીપ્રત્નને, willingly, lit. having known and understood ; તાણીતોસીને, with great difficulty.*

## CHAP. VI.

Adverbs built up from other parts of speech.

Reduplicated Adverbial phrases:

Elements 1. of similar meaning.

## PART II.

2. of opposite meaning. Other adverbial phrases are formed by the union of two elements of *opposite meaning* :

રાત દહાડે, or અહોનિરા, *by day and by night*.

આગળ પાછળ, *before and behind*.

વહેલે મોડે, *sooner or later*.

## 3. rhyming.

Others again are formed from *rhyming elements*.

મિળસેળ, *higgledy-piggledy, mixed up*.

ઉલટું સુલટું, or ઉલટપાલટ, or ઉલટપુલટ, or ઉપલપાપલ, *topsy-turvy*.

ઝટપટ, *slap-dash, in a trice*; કીકીક, *finely, suitably*.

## 4. correlated

Correlated adverbs are.

જેમ...તેમ, *as...so* ;

જેમ જેમ...તેમ તેમ, *the more ... the more* ;

જ્યાં...ત્યાં, *where...there* ;

જ્યાં જ્યાં...ત્યાં ત્યાં, *wherever...there* ;

જ્યાંથી...ત્યાંથી, *whence...thence* ;

જ્યારે...ત્યારે, *when...then* ;

જ્યારે જ્યારે...ત્યારે ત્યારે, *whenever...then* ;

જ્યારથી...ત્યારથી, *from what time...from that time*.

In these correlated adverbs the former ( જ ) member is frequently omitted, being implied in the second ( ત ) member.

તારે, ' *then*,' is often used inferentially, with implied reference not to time but to some contingent conclusion.

તારે શું ? *what then (will result) ?*

Regarding adverbial superlatives such as

ધણામાં ધણું, *at the most* ; ઓછામાં ઓછું, *at the least* ;

સસ્તામાં સસ્તું, *at the cheapest* ; etc. see § 28.

Other common adverbial phrases are,

સારી પેઠે ( or પેઠે ), *well* ;

ધણુંકરીને, *generally* ; મુખ્યત્વે કરીને, *chiefly* ;

વિશેષે કરીને, *a fortiori, especially* ;

ગુસ્સે કરીને, *angrily* ;

મન લગાડીને, *attentively* ; ખરા મનથી, *heartily* ;

જોરેબીર, *with one's might* ;

વેળાસર, or વખતસર, *in time* .

## CHAPTER VII.

### PREPOSITIONS

#### 95. Government by Prepositions.

Most of the Gujarātī prepositions are, as to their origin, nouns in one or other of the oblique cases. The words which these prepositions are commonly said to “govern” are in reality words in genitival agreement with them, and accordingly the governed words will end in -ના if the prepositional governing nouns be masculine or neuter, and in -ની if the governing nouns be feminine.

CHAP. VII.  
Genitival  
f most pre  
positions.

Thus ધરની તરફ, *in the direction ( fem ) of the house, and hence towards the house.*

It thus comes to pass that many prepositions may be said to govern the noun *preceding* them in the oblique genitive -ના or -ની.

Prepositions  
Post-posi-  
tional with  
reference to  
the govern-  
ed word.

Some of the prepositions were originally nouns (masc. or neut.) in the એ - locative case, and accordingly a noun in ( genitival ) agreement with them, instead of ending in ના, was attracted to the locatival-genitive -નાએ, whence -ને ( See § 27. Note ).

Thus ધરને બદલે, *in the change of a house, and hence, instead of a house, in place of a house.*

Such prepositions may be said to govern the noun *preceding* them in the loc.-gen. -ને

It very frequently happens, however, that a noun under prepositional government dispenses entirely with this genitival sign, whether -ના or -ની or -ને. The governed noun will then appear in its basal form; thus *near the boy*, છોકરાની પાસે or છોકરા પાસે. A few prepositions govern the preceding noun in the Agential Case and a few in the Locative.

#### 96. Prepositions classified according to their government.

With reference to the cases they govern prepositions may be divided into the following classes.

PART II.
Prepositional government in
1. a. -ની
b. -ની
c. -ને
2. -એ
3. -માં or -એ

1. a. -ની Prepositions, or those which govern the preceding noun or pronoun in the genitive oblique, masc. or neut.
- b. -ની Prepositions, or those which govern the preceding noun or pronoun in the genitive oblique, fem.
- c. -ને Prepositions, or those which govern the preceding noun or pronoun in the locative-genitive, masc. or neut., -ને for -નીએ.
2. -એ Prepositions, or those which govern the preceding noun or pronoun in the agential case.
3. -માં or -એ Prepositions, or those which govern the preceding noun or pronoun in the locative case.

It should be borne in mind that these classes are not very strictly defined, -ની prepositions occasionally assuming the -ની or even the -ને government, and vice versâ.

Forms assumed by personal pronouns under prepositional government.

When the personal pronouns હું, તું, અમે, તમે are under prepositional government, they take the forms

મારા, મારી, મારે, or in poetry મજ or હું;
તારા, તારી, તારે, " " " તુજ or તું;
અમારા, અમારી, અમારે, " " " અમ;
તમારા, તમારી, તમારે, " " " તમ.

Though, as we have already seen, § 95, the distinctive -ની, -ની, and -ને of nouns under prepositional government are frequently dropped, the above *pronominal* forms do not admit of any corresponding curtailment.

Should, however, a pronoun of the first or second person be accompanied by a noun in apposition to it and also stand under the government of a preposition, the pronoun takes one of the following forms.

First sing. હું or મજ;	First plur. અમ (or અ(પણ);
Second „ તું or તુજ;	Second „ તમ.
હું પાપી પર દયા કરે,	<i>Be merciful to me a sinner;</i>
અમ પાપીઓ પર દયા કરે,	<i>Be merciful to us sinners.</i>

## 97. Alphabetical List of Prepositions.

The following list contains nearly all the prepositions of the Gujarātī language, and shews the government of each.

ની અગાઉ	<i>Before, in front of.</i>
ની અગાડી	<i>Before, in front of.</i>

ની	અંદર	<i>In, within.</i>
ને	અર્થે	<i>With a view to.</i>
ની	આગળ	<i>Before, in comparison with.</i>
ની	આગે	<i>Before, in front of.</i>
ની	આરપાર	<i>Across, from one side through to the other.</i>
ની	આસપાસ	<i>Around, in the vicinity of, on all sides of.</i>
ના	ઉપર	<i>Above, on, ago, in excess of.</i>
ના	ઉપરાંત	<i>Besides, over and above.</i>
ની	કને	<i>By, near, at the side of.</i>
માં	કમ	<i>Wanting of, deficient in, less by.</i>
ના	કરતાં	<i>Than.</i>
એ	કરતે	<i>By means of, with.</i>
ને	કાજે	<i>For the sake of, in order to, for.</i>
ને	કારણે	<i>By reason of, on account of, for.</i>
ની	કેડે	<i>After (time, or place).</i>
ની	કોર	<i>In the direction of, towards, to.</i>
ની	આતર	<i>For the sake of.</i>
ની	ગમ	<i>In the direction of, towards, to.</i>
ની	ગોડે	<i>Like, like unto.</i>
ના	જેવો (-ની, -જી)	<i>Like, similar to.</i>
ની	જોડે	<i>Paired with, together with.</i>
ને	જોડે	<i>By virtue of, on account of.</i>
ને	જેણે	<i>In place of.</i>
ની	જુડે	<i>Near.</i>
ની	તરફ	<i>Towards, in the direction of.</i>
ની	તરીકે	<i>In the character of, as.</i>
ની	તળે	<i>Below, underneath.</i>
ને	ગુણ	<i>Equal to, analogous to, alike.</i>
ને	વાં	<i>At the house of.</i>
અથવા		
or	થઈને	<i>By way of, vid.</i>
માં		
ના	થકી	<i>By, with.</i>
Subj.	થયાં	<i>Since (time), ago.</i>
ની	દમોદમ	<i>In emulation of, in equality with.</i>
ની	દાખલ	<i>In the character of, as.</i>
ને	દેસને	<i>In company with, associated with.</i>
ની	નજીક or	}
ની	નજીક	
ની	નીચે	<i>Near, close to (space, time).</i>
ની	પછવાડે	<i>Below, under.</i>
ની	પછી or પછે	<i>After, behind, in the rear of.</i>
ની	પોં or પોંડે	<i>After, subsequently to.</i>
ને	પડબે	<i>Like, similar to.</i>
ના	પર	<i>By the side of, near.</i>
(rare)	પરવે	<i>Above, on, ago.</i>
		<i>By reason of, by.</i>

## PART II.

ના	પર્યંત	To, up to (place); till, until (time).
ની	પા	Towards.
ના	પાએ	Without, except.
ની	પાછળ	After, behind.
ની	પાર	Across, right through.
ને	પારસાત	From, (received) from (used in legal documents).
ની	પાસે	At the side of, near, by.
ની	પુઠળ	In the absence of, behind the back of.
ની	પૂઠે	Behind, following after.
ની	પેર	In the fashion of, like.
ની	પહેલાં	Before, sooner than.
ના	પૈકી	From amongst, from the number of.
ના	પ્રતિ or પ્રત્યે	In front of, facing; to, unto, towards, with.
ના	પ્રમાણે	By the standard of, according to, like.
ને	ફરતે (ની, -જી)	Surrounding, round.
ને	બદલે	In exchange for, instead of.
ના	બરાબર or બરેબર	Equal to.
ની	બહાર	Outside of.
ની	બાદ	After.
ની	બાબત	Concerning.
ની	બિતર	Inside, within.
ના	બણી	In the direction of, towards.
ની	મગ	In the direction of towards, to.
ની	મધ્યે	In the middle of, into, amongst.
ને	માટે	For the sake of, in order to.
ની	માફક	Like, similar to.
ની	મારફતે or મારફત	By the medium of, through.
ની	માહે or માય	In, inside, among.
ની	નિસલે or નિસલ	As, in the character of.
ને	મુકાબલે	In comparison with.
ની	મુજબ	In conformity with, like, as.
ની	મર	In direction of, towards, to.
ની	મેળે	Of...self (in phrases such as 'of himself' 'of his own accord').
ની	માઝર	In, inside.
ની	માર	Before (time).
ને	મોગે	By means of.
ના	રહિત	Without, not accompanied with, free from.
ની	રૂઝે	By means of, by the agency of.
ના	લગણ	Up to, as far as, until, as long as.
ને	લગતો (ની, -જી)	Pertaining to, concerning.
ના	લગી	Up to, as far as, until, as long as.
ને	કીધે	Because of, owing to, for the sake of.
ને	લેખ	At the rate of, @. per.

ના	વગર	<i>Without, besides, except.</i>
ની	વચે or વચમાં	<i>In the middle of, between.</i>
ની	વડે	<i>By, with, by means of.</i>
(rare)	વતરેાગ	<i>Exclusive of, except.</i>
ની	વતી	<i>Instead of.</i>
એ	વતી	<i>By means of, by the instrumentality of.</i>
ની	વતે	<i>By means of, by.</i>
(rare)	વા	<i>Equal to, as much as.</i>
ની	વારે	<i>To the help of, on the side of.</i>
ની	વાંસલ or વાંસે	<i>Behind, after, in the absence of.</i>
ને	વાસ્તે	<i>For the sake of, in order to.</i>
ના	વિના or વીણ	<i>Without, except.</i>
ની	વિરુદ્ધ	<i>Opposite to, against.</i>
ના	વિષે	<i>In the matter of, respecting, about.</i>
(rare)	વેર	<i>Up to, unto.</i>
ને	વહિરે	<i>With, to (as in wedlock, married to).</i>
ની	સંધાયે or સંધાને	<i>With, in company with, along with.</i>
ની	સન્નિવ	<i>In the presence of, in the sight of, before.</i>
ની	સન્ન્યુપ	<i>Fronting, facing, opposite to.</i>
ના	સંબંધી	<i>About, respecting.</i>
ને	સમ	<i>Equal to.</i>
ના	સમાન	<i>Like, similar to.</i>
ની	સમીપ	<i>Near, close to.</i>
ના	સમેત	<i>Together, along with.</i>
ના	સરખા (-ખી, -ખું)	<i>Like, similar to.</i>
ના	સરસા (-સી, -સું)	<i>Close to, against, beside.</i>
ના	સહિત	<i>With, accompanied with, possessed of.</i>
ની	સાથે	<i>With, together with.</i>
ની	સામાગ્રે	} <i>In front of, opposite to, opposed to.</i>
ની	સામાં	
ની	સામે or સાંમે	
ની	સામેા (-મી, -મું)	
ને	સારૂ	<i>For, for the sake of, in order to.</i>
ના	સાક્ષાત	<i>Before the eyes of, in the sight of, in presence of, before.</i>
ના	સિવાય	<i>Except, besides, over and above.</i>
ના	સુદ્ધા	<i>Together with, inclusive of.</i>
ના	સુધી	<i>Till, until, so long as.</i>
ની	સોડે	<i>Behind, at the back of.</i>
ના	સોત	<i>With, including.</i>
ને	સ્થળે	<i>In place of, instead of.</i>
ને	સ્થાને	<i>In place of, instead of.</i>
ના	હકમાં	<i>Concerning, in the interest of.</i>
ને	હથ	<i>By the hand of.</i>
ની	હસ્તક	<i>Through the agency of.</i>
ની	હારે	<i>Together with.</i>



## PART II.

ની હેઠળ

*Beneath, underneath.*

ની હેઠે

*Under, underneath, below.*

## 98. Notes on a few of the Prepositions.

Notes on

1. In the preceding list of Prepositions, no 'government' is indicated for the five prepositions થયાં, પરત્વે, વતરેણ, વા, and વેર. Of these, થયાં is really an infinitive, meaning 'the having-been' and thus 'since,' and the word governed by it stands accordingly not in the Genitive, but in the Subjective case.

a. થયાં,

The remaining four prepositions are of very rare occurrence.

b. કમ,

2. કમ, governing the Locative, differs from the other prepositions in not immediately following the noun it governs.

It is indeed adjectival quite as much as prepositional.

સોમાં પાંચ કમ, *Five wanting in a hundred.*

પાંચમાં ત્રણ મિનિટ કમ, *Three minutes to five (4.57).*

c. થઈને or રહીને,

3. The preposition થઈને and its variant રહીને, governing the Locative in -માં or -એ, are purely local in meaning. *E.g.* ભાવનગરમાં થઈને, or ભાવનગરે થઈને, or ભાવનગર થઈને, જઈશ, *I shall go via Bhāvnagar.* In this construction ત્યાં થઈને is used instead of તેમાં થઈને. Similarly ત્યાં લગણ, ત્યાં લગી, ત્યાં સુધી for તે લગણ, તે લગી, તે સુધી. See § 138 C.

d. કરીને,  
by means of,

4. The preposition કરીને is a corrupt form of the Agential કરણે *by the instrumentality of, by means of*, and correct speakers place the word governed by કરીને also in the Agential Case. Not unfrequently, however, it is, though less correctly, construed with the Ablative, તેથી કરીને being heard at least as often as તેણે કરીને. See § 99, Note.

કરીને,  
by name,

Note also the use of કરીને as equivalent to નામે, *by name*. When so used, કરીને is plainly not a true preposition, but may best be explained as a variant of કહીને, the Connective Participle of કહેવું, *to say*, and hence this કરીને governs its noun in the Subjective case (see Syntax §§ 132, 134). Being in the Subj. case, the governed noun has not, of course, any -ના, -ની, or -ને suffix.

Thus ગુજરાત દેશનો કરણ કરીને એક રાજા હતો, *There was a king, named Karan, of the country of Gujarāt.*

Another instance of the use of the verb કરવું instead of કહેવું occurs in the colloquial કીધું for કહ્યું *said*.

5. The prepositions કેર, ગમ, મગ, and મેર, indicating direction, when governing the pronouns આ, એ, તે, પેણા, એણા, convert these to the forms આણી, એણી, તેણી, પેણી, and એણી respectively.

6. The following adjectives are used prepositionally :—  
જેવું, ફરવું, લગવું, સરખું, સરસું, and સાચું.

They agree in gender and number with the noun or pronoun which they, as adjectives, qualify.

આ છોકરી તે છોકરાના જેવી છે, *This girl is like that boy.*

ગામને ફરતે એક કોટ હતો, *A wall was round the village.*

7. રહિત is generally used as a suffix of privative force, its opposite being સહિત, which also frequently occurs as a suffix.

પાપરહિત, *without sin, sinless.*

કુટુંબસહિત, *with a family.*

Similarly ગુણ equal to, and સર according to, may be suffixed to the governed word.

Thus વખતસર *according to time, up to time, in time ;*

કામસર *according to the work.*

8. Many prepositional phrases can be formed after the type of હકમાં ; for example,

—ની ગેરહાજરીમાં *in the absence of.*

—ના પક્ષમાં *on the side of, in favour of.*

—ના પ્રમાણમાં *in the proportion of.*

—ના સંબંધમાં *in the connexion of, connected with.*

9. In order to express 'from...till,' or 'from...to,' the ablative termination -થી and the preposition સુધી are used, but not unfrequently after the -થી an enclitic તે is inserted.

Thus ત્યારથી તે આજ સુધી, *from then till to-day ;*

સાત કલાકથી તે મધ્યરાત્ર સુધી *from seven o'clock till midnight.*

10. Regarding વગર and વિના when prefixed to a noun see §136.

## 99. Case-endings attached to Prepositions.

Occasionally a case-ending is suffixed to a preposition, making thus an enlarged, or compound, preposition. These exercise the same government over the preceding word that their first member, if alone, would exercise. See § 137.

CHAP. VII.

e. કેર, ગમ, મગ and મેર,

f. adjectival prepositions,

g. suffixed prepositions,

h. prepositional phrases,

k. ... થી તે ... સુધી.

Compound-  
ed preposi-  
tions.

## PART II.

Thus તેના પર, *on that* ; તેના પરથી, *from on that, from that* ;

તે પરથી or તે ઉપરથી, *by reason of that*.

તેની માંહે, *in that* ; તેની માંહેથી, *from in that*.

ઈશ્વરની ગમ, *towards the Lord*.

ઈશ્વરની ગમથી, *from towards the Lord, from the Lord*.

Note : In the full compounds માટે કરીને, વાસ્તે કરીને *therefore*, (and rarely પરત્વે કરીને), the second member, કરીને, serves as a mere enclitic, while the first member has the force of a conjunction rather than that of a preposition. Probably the તેથી કરીને mentioned in §98, 4) is best explained as belonging to this class of compounds, the કરીને here too being an enclitic.

## CHAPTER VIII.

### CONJUNCTIONS.

Conjunctions are called *co-ordinative* when they serve to connect together two or more co-ordinated sentences or words, and *subordinative* when they serve to connect subordinate sentences with the principal sentence.

#### 100. Co-ordinative Conjunctions.

##### 1. Conjunctive :

a) initial in a paragraph or sentence,

હવે *now* ; વળી *moreover* ; બીજું, પછી *again, further* ;  
અને *and*.

b) joining independent propositions in the same sentence, અને, ને *and*.

c) joining independent words in the same sentence  
(અને *or*) ને *and* ; તથા *and*.

##### 2. Disjunctive :

a) between either independent sentences or independent words, અથવા *or* ; નહિ તો *otherwise, or else* ; કેવા *or*.

b) between independent words, વા *or* ; કે *or*.

##### 3. Adversative :

a) initial,

પણ *but* ; સાથું *on the contrary*.

b) between independent propositions,

પણ *but* ; સાથું *on the contrary* ;

પરંતુ, તથાપિ *however, nevertheless* ;

એમ છતાં પણ, એમ છતાં *yet, nevertheless* ;

એટલુંજ નહિ પણ *not only...but also, lit. not just so much but*.

##### 4. Illative :

between co-ordinate sentences,

કેમકે, કારણકે, કાન, *because*.

#### 101 Subordinative Conjunctions.

##### 1. Introducing a noun sentence :

કે, જે, that, especially before words in direct narration ;  
thus તેણે કહ્યું કે આવીશ *He said (that) 'I shall come.'*

CHAP. VIII.

Co-ord.  
Conj.

1. Conjunc-  
tive,

2. Disjunc-  
tive,

3. Advers-  
ative,

4. Illative.

## PART II.

Subord.  
Conj.

## 2. Closing an adverbial sentence :

a) of time,

ઘડિલામાં, કે તરત *immediately on*.

b) of purpose, or cause,

રખે, રખેને *in order that not, lest*.માટે, વાસ્તે, કાન્ને *because* after a verb in the Indic. Mood,  
but *in order that* after a verb in the Subj. Mood,Thus તમને આહુંછું માટે આવ્યો, *I came because I love you ;*but તમને જોઈ માટે આવ્યોછું, *I have come in order that I may see you.*

## 3. Introducing correlated sentences :

જો ... તો, *if ... then*; જોકે ... તો પણ *although ... yet* ;જો કદાપિ ... તો પણ ( or તોજી\* or તોય\* or તથાપિ ) *if perchance ... yet still*.

In these correlated conjunctions the former ( જો ) element is frequently omitted, being implied in the second ( તો ) element. Thus તો alone is equivalent to જો ... તો ; and તો પણ to જો કે ... તો પણ. Compare the correlated adverbs, §94.

## 102. Doubled Conjunctions.

Renderings  
forboth...and,  
either...or,  
neither...nor  
whether...or.

Doubled or paired conjunctions such as *both...and, either...or, neither...nor, whether...or*, are generally rendered in Gujarātī by some such circumlocutions as the following.

A. { તે તેમજ તેનો આપ પણ વિદ્વાન છે,  
Both he and his father are learned.

{ તે નહિ, તો તેનો આપ વિદ્વાન છે,  
Either he or his father is learned.

{ તે તેમજ તેનો આપ પણ વિદ્વાન નથી or  
તે કે તેનો આપ કોઈ વિદ્વાન નથી,  
Neither he nor his father is learned.

{ તે કે તેનો આપ વિદ્વાન હોય, એ હું જાણતો નથી,  
Whether he or his father is learned I know not.

B. { ગુલાબ આવ્યો છે એટલુંજ નહિ પણ તેનો ભાઈ ગયો છે, or  
ગુલાબ આવ્યો છે, અને તેનો ભાઈ ગયો પણ છે,  
Both Gulāb has come and his brother has gone.

\* એ or (Hindūstānī) બી is occasionally suffixed to a word, so as to give it the added meaning of *also, too, even* ;

thus હુંએ, *I also, I too, even I* ; હુંબી, *I also, I too*. Compare the the particle ઍ, §92.

{ ગુલાબ આવ્યો હશે, નહિ તો તેનો ભાઈ ગયો હશે,  
 { *Either Gulāb has come or his brother has gone.*

{ ગુલાબ આવ્યો નથી તેમજ તેનો પાપ ગયો પણ નથી,  
 { *Neither has Gulāb come, nor has his father gone.*

{ ગુલાબ આવ્યો હશે કે તેનો પાપ ગયો હશે, એ હું જાણતો નથી.  
 { *Whether Gulāb has come or his father has gone I know not.*

કાંતો...કાંતો is occasionally employed as equivalent to *either...or*. કાંતો...કાંતો

Thus કાંતો નાચી કુભારજી, કાંતો કંચ ગમાર,

*Either the wife is undutiful, or the husband is stupid.*

The idiomatic rendering of *whether...or* by પછી...કે is worthy of note. પછી...કે

Thus પોતાનો અનુભવ ને કહે તેજ કરવું, પછી તેમાં દુઃખ થાઓ કે  
 સુખ થાઓ,

*One ought to do just what one's own experience dictates,  
 whether the work be painful or pleasant, lit. after-  
 wards in it be there pain or be there pleasure.*

## CHAPTER IX.

### INTERJECTIONS.

#### 103. Interjections classiffed according to their meaning.

PART II.

The interjections in Gujarātī may be roughly classified as follows.

1. Pain : ઊઃ, *Alh !*  
હાય, હાય હાય, *Alas !*  
અરે બાપ, બાપરે, બાપરે, *Oh ho !*  
અધધધ, *Ah dear ! O dear me !*  
આહાહા, અરેરે, *Oh ! Oh !*
2. Joy : વાઃ, વાઃ વાઃ, *Excellent !*  
ધન્ય, ધન્ય ધન્ય, *Blessed !*  
ત્રિધન્ય, *Thrice blessed !*  
વારે, *Well !*  
શાબાશ, *Bravo ! Well done !*  
બલે, *Good !*  
સારે, *Good ! Capital !*  
ઠીક, *All right !*  
બરાબર, બરાબર, *First-rate !*  
જય, જય જય, *Victory ! Victory !*
3. Surprise : જુઝી, જો, *Lo ! Behold ! See !*  
આહા, *Ha !*  
અધધધ, *Dear me !*  
હાં, હે, *What !*
4. Aversion : ષિક, ષિક, ષિકષિક, *Shame ! Shame !*  
છડ, *Pshah !*  
છી, છીછી, *Fie ! Fie !*  
છા, છાને, છા રથું, *A fig for !*  
થુ, *Ach !*  
હવ, *Ugh ! also get off !*  
હડહડ, *Get away !*  
જા, જાઝી, *Go ! Begone !*

પોઈસ, *To one side ! Give room !*

મર, મરને, *A fig for !*

5. Protestation : બસ, બસબસ, *Enough ! Enough !*

હારી હારી હારી હારી, *Abundance !*

હાંજી, *Enough ! Plenty !*

ખરેખર, ખરેખાત, ખરે, સાચે, *True !*

ખબરદાર, *Beware !*

ચૂપ } *Silence ! Hush !*

છુપાઈ રહે, *Keep silence !*

હે, *Mind.*

6. Calling : ઓ, *O* (often with Vocative).

રે, હે, *O* (often with Vocative).

ઓ, ઓ, હે, હે, રે, અરે, અહે, *Ho !*

અચ્ચા } *I say !*

ભાઈ સાહેબ, *Ho, Sir !*

7. Salutation : કુશાંત, *Peace !* (frequently used by Native Christians on meeting or parting )

સલામ, *Peace !* (when Muhammadans or others meet or part.)

બંદગી, *Your Worship* (respectful salutation amongst Muhammadans).

રામરામ, *Rām Rām !* (amongst Hindū peasants).

નમસ્કાર *Your worship !* (respectful salutation to a Brāhman).

સાહેબજી } *Salam, Sir !* (chiefly amongst  
શ્રીજી }  
શ્રીજી સાહેબ }  
મહેરબાન સાહેબ }  
ભાઈ સાહેબ }

બલે પધાચ્ચા, *Welcome !*

આવજો, *Good bye ! Come again !* (at close of a visit).



## CHAPTER X.

### WORD-FORMATION.

#### 104. Prefixes.

#### PART II.

The following list contains most of the prefixes employed in the formation of Gujarātī words.

અ	<i>privative</i>	ધર્મ charity	અધર્મ irreligion.
અણ	<i>privative</i>	સમજુ wise	અણસમજુ unwise.
અતિ	<i>excessive</i>	કુબ્ધ wicked	અતિકુબ્ધ very wicked.
અધિ	<i>over</i>	અક્ષિ the eye	અધ્યક્ષ an overseer.
અન	<i>privative</i>	એક one	અનેક not one only, some.
અનુ	<i>after</i>	તાપ heat	અનુતાપ after-heat, repentance.
અંતર	<i>within</i>	પુર a town, abode	અંતઃપુર inner apartments, the zanānā.
અપ	<i>contradiction</i>	માન honour	અપમાન dishonour.
,,	<i>deterioration</i>	શબ્દ a word	અપશબ્દ a nickname, barbarism.
અભિ	<i>excessive</i>	માન respect	અભિમાન pride.
અવ	<i>contradiction</i>	ગુણ advantage	અવગુણ disadvantage.
,,	<i>deterioration</i>	દશા state, condition	અવદશા declining state, misfortune.
આ	<i>reversion</i>	ગમન going	આગમન coming.
ઉપ	<i>subordination</i>	ગ્રહ a planet	ઉપગ્રહ a (planet's) satellite.
કુ	<i>badness</i>	કર્મ an action	કુકર્મ an evil action.
કુરૂ	<i>badness, or</i>	બળ strength	કુર્બળ feeble.
કુપ્	<i>inferiority, or</i>	કર્મ an action	કુપ્કર્મ an evil action.
કુસ્	<i>difficulty</i>	તરવું to cross	કુસ્તર difficult to be crossed.
ન	<i>privative</i>	કામ work, use	નકારું useless.
નાના	<i>variety</i>	પ્રકાર sort, kind	નાનાપ્રકારનું of various kinds.
નિર્	<i>privative</i>	આકાર form	નિરાકાર formless.
નિષ્	„	કલંક a spot	નિષ્કલંક spotless.
નિસ્	„	તેજ lustre	નિસ્તેજ lustreless.

નીમ (=નેમ) <i>half</i>	વાણિયો a Vāñio	નીમાવાણિયો a bastard Vāñio.	CHAP. X.
પરા <i>inversion</i>	જય victory	પરાજય defeat.	
પરિ <i>excessive</i>	પૂર્ણ full	પરિપૂર્ણ quite full.	
પશ્ચાત્ <i>after</i>	તાપ heat	પશ્ચાત્તાપ repentance.	
પુનઃ <i>repetition</i>	વિવાહ marriage	પુનર્વિવાહ re-marriage	
પ્ર <i>excessive</i>	પ્રયત્ન effort	પ્રયત્ન great effort.	
{ પ્રતિ <i>counter</i>	ધ્વનિ sound	પ્રતિધ્વનિ an echo.	
{ પડ ,,	ધા a stroke.	પડધો a counter-beat, echo.	
વિ <i>separation</i>	યોગ junction	વિયોગ separation.	
,, <i>reversion</i>	સ્મરણ remembrance	વિસ્મરણ oblivion.	
,, <i>division</i>	ભાગ a part	વિભાગ a sub-division.	
,, <i>intensive</i>	નાશ destruction	વિનાશ complete destruction.	
{ સ <i>with</i>	ફળ fruit	સફળ fruitful.	
{ સમ્ ,,	વાદ discourse	સંવાદ conversation.	
{ સહ ,,	વાસ abode	સહવાસ dwelling together.	
સુ <i>excellence</i>	વાસ an odour	સુવાસ fragrance.	
Also the following of Persian (or Arabic) origin :			
કમ <i>privative</i>	જોર strength	કમજોર infirm.	
ખુશ <i>pleasantness</i>	બો an odour	ખુશબો fragrance.	
ખૂબ <i>excellence</i>	સુરત the face	ખુબસુરત good-looking	
ગેર <i>privative</i>	વાજખી just	ગેરવાજખી unjust.	
ના <i>privative</i>	પસંદ agreeable	નાપસંદ unacceptable.	
નેક <i>excellence</i>	નામ name	નેકનામ of good name, virtuous.	
બદ <i>badness</i>	સુરત the face	બદસુરત bad-looking.	
મિન <i>privative</i>	મજૂરી labour	મિનમજૂરી out of work.	
બે <i>privative</i>	શક doubt	બેશક doubtless.	
લા <i>privative</i>	ઈલાજ a remedy	લાઈલાજ remediless, helpless.	
સર <i>head</i>	કારકૂન a clerk	સરકારકૂન a head-clerk.	

### 105. Suffixes added to the Simple verbal stem.

The *suffixes* employed in the formation of Gujarātī words may be added

## PART II.

A. to the simple verbal stem, or

B. to a word itself complete without the suffix.

A. Suffixes added to the *simple verbal stem* :

આઈ	લડ-વું	to fight	લડાઈ	a fight.
આઉ	ઉડ-વું	to fly	ઉડાઉ	extravagant, prodigal.
આટ	ચળક-વું	to shine	ચળકાટ	glitter.
આણ	વેચ-વું	to sell	વેચાણ	a sale.
આપ	(મિલ=) મળ-વું	to meet	મિલાપ	concord.
આમણ	શીખ-વું	to learn	શીખામણ	teaching.
આરી	પાયર-વું	to spread	પયારી	a bed.
આરો	લુટ-વું	to rob	લુટારો	a robber.
આવટ	બના-વું	to be made	બનાવટ	a pretense.
ઈતું	માન-વું	to esteem	માનિતું	esteemed.
ઉં	બોલ-વું	to speak	બોલી	speech.
ઉત	ઉતાર-વું	to descend	ઉતાર	a passenger.
ગેયો	ગા-વું	to sing	ગેયો	a singer.
ક, અક	આવ-વું	to come	આવક	income.
કણું	બીહી-વું	to fear	બીહીકણું	timid.
કી, અકી	ડુબ-વું	to drown	ડુબકી	a dive.
જ	ખા-વું	to eat	ખાજ	edibles.
ણ, આણ	વળ-વું	to turn	વળણ	inclination, bent.
	દે-વું	to give	દેણ	a debt.
ણી, આણી	કર-વું	to do	કરણી	a deed.
ણું આણું	ધાવ-વું	to suck (the breast )	ધાવણું	a suckling.
ણક	વર્ત-વું	to behave	વર્તણુક	conduct.
ત, અત	રમ-વું	to play	રમત	a game.
તર, અતર	ભણ-વું	to learn	ભણતર	knowledge.
ના	રચ-વું	to arrange	રચના	arrangement, composition
નાર	બોલ-વું	to speak	બોલનાર	a speaker.
વરે	ખા-વું	to eat	ખાવરે	gluttonous.
વાડ	(મંદ	sick)	મંદવાડ	sickness.

## 106. Substantival suffixes added to a Complete Word.

B Of suffixes added to a *complete word*I. The following are *substantival* :

આઈ	abstract	ગરીબ	mild	ગરીબાઈ	mildness.
આણ	"	ઊંચ	high	ઉંચાણ	height.
આવત	collective (?)	પાંચ	five	પંચાવત (or પંચાત)	an assembly of about five

આર (=કાર) <i>maker</i>	કુંબ a pitcher	કુંબાર a potter.
આરો (=કાર) <i>agent</i>	રંગ colour	રંગારો a dyer.
આળ (=કાળ) <i>time</i>	ઊંડું hot	ઉંડાળો the hot season
આરા <i>quality</i>	આટું sour	આટારા sourness.
ઈ <i>feminine</i> *	દેવ a god	દેવી a goddess.
,, <i>abstract</i>	સાહેબ a master	સાહેબી lordship.
,, <i>knower</i>	શાસ્ત્ર a sacred book	શાસ્ત્રી one learned in the s'āstras.
ઈ યો <i>occupant</i>	નિરાળ a school	નિરાળી યો a scholar.
ઈ રા <i>belonging to</i>	નાત a caste	નાતીસો a caste-fellow.
કાર <i>agent</i>	અંધ blind	અંધકાર darkness.
કો <i>collective</i>	દસ ten	દસકો a decade.
(કી) <i>,,</i>	બે two	બેકી an even number )
કું <i>diminutive</i>	ગામ a town	ગામકું a village.
તા <i>abstract</i>	કુબ્ત wicked	કુબ્તતા wickedness.
ત્વ <i>,,</i>	પુરૂષ a male	પુરૂષત્વ manliness.
પાણ <i>state</i>	ધરકું old	ધરપાણ (=ધરકપાણ) old age.
પાણું <i>,,</i>	આંધળું blind	આંધળાપાણું blindness.
લ (=આલય) <i>abode</i>	દેવ a god	દેવલ a temple, abode of a god.
લો <i>diminutive</i>	ચાંદ the moon	ચાંદલો a spot painted on the forehead
વટ <i>abstract</i>	સાચ true	સાચવટ truth.
વડી <i>dealer</i>	નાણું a coin	નાણાવડી a money-changer.
વાલ (=પાલ) <i>keeper</i>	કોટ a fort, wall	કોટવાલ a police officer.
વાળો <i>possessor</i>	ધોડું a horse	ધોડાવાળો a groom.
વું <i>diminutive</i>	ઝાડ a tree	ઝાડવું small tree; ઝાડવાં a thickot.

Also the following of Persian (or Arabic) origin :

અંદાજ <i>thrower</i>	ગોળો a cannon-ball	ગોળંદાજ a gunner.
આ <i>instrument</i>	અંશ the eye	અંશમા spectacles.
ઈ યો <i>diminutive</i>	બાગ a garden	બાગીચો a garden.
આનું <i>abode</i>	ખાંદારી a cook	ખાંદારીઆનું a cook-room.
ગર <i>knower</i>	જાદુ magic	જાદુગર a magician.
ગી <i>abstract</i>	માદો sick	માદગી sickness.
ગીર <i>hold-er</i>	જહાન the world	જહાનગીર the world-conqueror

\* For other terminations of feminine nouns formed from masculines see §14.

## PART II.

ગીરી	<i>abstract</i>	ગુલામ a slave	ગુલામગીરી slavery.
ચી	<i>agent</i>	મસાલ a torch	મસાલચી a torch-bearer.
દાઝ } દાઝી }	<i>instrument</i>	કલમ a pen	કલમદાઝ a stand for pen & ink.
		મચ્છર a mosquito	મચ્છરદાઝી mosquito-curtains.
દાર	<i>possessor</i>	દુકાન a shop	દુકાનદાર shop-keeper.
નામું	<i>document</i>	હુકમ a command	હુકમનામું a decree, decision.
બંદ	<i>bindler</i>	કમર the waist	કમરબંદ a waist-band.
આજ	<i>addicted to</i>	દાર liquor	દારઆજ a tippler.
રંગ	<i>doer</i>	રંગ colour	રંગરંગ a dyer.
વાન	<i>keeper</i>	ગાડી carriage	ગાડીવાન a driver. [date.
વાર	<i>possessor</i>	ઉમેદ hope	ઉમેદવાર "a hopeful," a candi-

**107. Adjectival Suffixes added to a Complete Word.**

II. The following Suffixes added to a complete word are *adjectival*:

આકિત	<i>characterized by</i>	નામ a name	નામાકિત renowned.
આજ	<i>full of</i>	શરમ shame	શરમાજ bashful.
આજુ	<i>possessing</i>	દયા mercy	દયાજુ merciful.
આજું	"	રૂપ form	રૂપાજું beautiful.
ઈક	<i>belonging to</i>	માસ a month	માસિક monthly.
ઈત	<i>having</i>	કુઃમ pain	કુઃમિત pained.
ઈંદ	<i>full of</i>	ગર્વ pride	ગર્વિંદ proud.
ઈ (=ઈન્)	<i>having</i>	કુઃમ pain	કુઃમ્ની pained.
ઈન	<i>possessing</i>	કુલ family	કુલીન of good family.
કારક	<i>making</i>	નાશ destruction	નાશકારક destructive.
કૃત	<i>made by</i>	રામચંદ્ર Rāmchandra	રામચંદ્રકૃત composed by Rāmchandra.
જ	<i>born</i>	દિ (=બે) two	દિજ twice-born.
દાયક	<i>giving</i>	સુખ happiness	સુખદાયક giving happiness.
મ	<i>position</i>	મધ્ય middle	મધ્યમ central, moderate.
મંત	<i>possessing</i>	શ્રી prosperity	શ્રીમંત wealthy.
માન	<i>possessing</i>	શક્તિ power	શક્તિમાન powerful.
પું	<i>ordinal</i>	પાંચ five	પાંચમું fifth.
પ	<i>first</i>	મુખ mouth, face	મુખ્ય chief.
વંત	<i>possessing</i>	ધન riches	ધનવંત rich.
વાન	"	" "	ધનવાન rich.
વી	"	તેજ (=તેજસ્) lustre	તેજસ્વી shining.
શાળી	"	ભાગ્ય luck	ભાગ્યશાળી fortunate.
હીન	<i>devoid of</i>	ભાગ્ય luck	ભાગ્યહીન luckless.

જ્ઞ knowing સર્વ all સર્વજ્ઞ all-knowing.

CHAP. X.

Of the suffixes that are Persian (or Arabic) in origin the following are adjectival :

આવર	possessing	જોર strength	જોરાવર strong.
ઈંદુ	full of	શરમ shame	શરમિંદુ ashamed.
ખોર	eating	હરામ unlawful	હરામખોર villainous.
ગાર	having	ગુનાહ a fault	ગુનેહગાર guilty.
દાન	knowing	કદર appreciation	કદરદાન capable of discerning.
ખાન	possessing	મહેર grace, favour	મહેરખાન kind, gracious.
મંદ	"	દોલત wealth	દોલતમંદ wealthy.

### 108. The Dvandva Samās.

Two (or more) distinct Gujarātī words may be joined together to form a single *Compound-word*. This union of words is termed Samās, સમાસ. Copulative Compounds.

I. The *Dvandva Samās*, દ્વંદ્વ સમાસ, is the compound formed by two (or more) co-ordinate members, connected by અને, and, implied but not expressed. Cf. the symbol JE as adopted in Pentateuch criticism.

1. Each being a substantive  
માયાપ mother and father; parents.  
ખાનપાન meat and drink.
2. Each being an adjective  
અર્ધસત્ય a mixture of truth and falsehood.  
નાનામોટા all, both big and little.
3. Each being a verbal root  
આવગ coming and going.

Words closely allied in meaning are occasionally associated in this Dvandva Samās, in order to indicate by the compound-word, an entire class of objects, or their aggregate.

Thus માલ goods and મિલકત property, hence માલમિલકત goods and chattels.

સગાં relatives and વહાલાં friends, hence સગાંવહાલાં the circle of one's relatives and friends.

### 109. Tatpurusha Samsā.

II. The *Tatpurusha Samās*, તત્પુરુષ સમાસ, is the compound

Determinative Compounds.

PART II. formed by two distinct words, of which the first stands in a subordinate relation to the second.

1. Depend-  
-ent.

1. The constituent words may be nouns of which the first is,

- a) in the Subjective Case; cf. Eng. *man-eater* ;  
મનુષ્યક્ષી book-maker, author.
- b) in the Objective Case; cf. Eng. *hand-rail* ;  
પાઠશાળા place for lessons, school.
- c) in the Agential Case; cf. Eng. *type-writer* ;  
હસ્તલેખ writing by the hand, manuscript.
- d) in the Ablative Case; cf. Eng. *fever-heat* ;  
જૂનપીડ pain from hunger, hunger-pangs.
- e) in the Genitive Case; cf. Eng. *house-top* ;  
ઘરધણી master of the house, head of the house.
- f) in the Locative Case; cf. Eng. *wall-paper, after-noon-tea* ;

આકાશગમન departure towards heaven, ascension.

2. Apposi-  
tional.

2. The constituent words may be a noun (second member) qualified by an adjective or another noun (first member); cf. Eng. *Highlands* ;

સદ્ગુણ, for સત્ + ગુણ, true quality, virtue,  
ચંદ્રમુખ moon-face, face like a moon.

This is known as the *Karmadhāraya Samās*, કર્મધારય સમાસ.

3. Numeral.

3. The constituent words may be a noun qualified by a preceding numeral; cf. Eng. *fortnight* ;

ત્રિલોક the three worlds ( Heaven, Earth and Hell ),  
પંચગવ્ય the five products of the cow.

This is known as the *Dvigu Samās*, દ્વિગુ સમાસ.

4. Elliptic.

4. The constituent words may be two substantives from which the meaning of the Compound word has to be inferred the relation between the two members not being formally expressed; cf. Eng. *wolf-child, a child (suckled by) a wolf* ;

દાળબાત rice (mixed with) pulse,

ફૂધબાઈ a brother (nursed with the same) milk, a foster brother.

This is known as the *Madhyamapadalopī Samās*, મધ્યમપદલોપી સમાસ.

## 110. The Bahuvrīhi Samās.

CHAP. X.

Attributive  
Compounds.

III. The *Bahuvrīhi Samās*, બહુવ્રીહિ સમાસ, is the designation given to any compound used attributively, that is, as an adjective, though the words qualified by it remain unexpressed; cf. Eng. *a gray-beard*.

A Bahuvrīhi-compound “generally attributes that which is expressed by its second member, determined or qualified by what is denoted by its first member, to something denoted by neither of its members” (Kielhorn: Sanskrit Grammar: 2nd Ed. page 251).

Thus શ્વેતીશ્વર (from શ્વેત + અશ્વર) *clothed in white garments* (a sect of the Jains).

Bahuvrīhi-compounds, the first member of which is a cardinal, resemble in form, but differ in meaning from, the Dvigu-tatpurusha-compounds. This difference is seen in the following examples :

Dvigu : ચતુર્યુગ the four Yugas,  
 „ ત્રિલોક the three worlds;  
 Bahuvrīhi : ચતુર્મુખ he of the four faces (Brahmā),  
 „ ચતુર્ભુજ he of the four arms (Vishṇu),  
 „ ત્રિલોચન he of the three eyes (Ś'iva),  
 „ સદસ્રાક્ષ he of the thousand eyes (Indra).

When આદિ *first* is suffixed to a Gujarātī word it has the implied meaning *and others, et cetera*. Strictly regarded, however, the compound-word of which this આદિ forms the second element is a Bahuvrīhi-compound.

Thus અન્ન પાણી વસ્ત્રાદિ વસ્તુઓ *food, water, clothes and other things, but lit. things (of which) the first are food, water, clothes,*

ફુલ ફળાદિ *flowers, fruits, &c., but lit. (things of which) flowers, fruits are the first,*

ઈન્દ્રાદિ *Indra and the others, but lit. (the gods) beginning with Indra.*

## 111. The Avyayībhāva Samās.

IV. The *Avyayībhāva Samās*, અવ્યયીભાવ સમાસ, is the compound formed by the union of an indeclinable particle with a substantive; cf. Eng. *an 'at home.'*

Adverbial  
Compounds.



## PART II.

Compound words of this class are generally adverbial,  
 યથાશક્તિ *according to one's power, so far as one can afford.*

**112. Other Compound Words.**

Reduplicat-  
ed Com-  
pounds.

In order to express intensity of meaning, a compound word may be formed by the repetition of a verbal stem (often onomatopoeitic), or of a word.

These compounds are technically called *Āmredit*, આન્નેડિત.

Thus અડઅડ *murmurs, mutterings,*

કૂચકૂચ *tittle-tattle, wrangling.*

A word may be made to chime with itself, the compound jingle serving to express a class of objects (Compare § 94).

સામન આમન *Furniture in general, things.*

રમત ગમત *Playing and trifling.*

અદલો અદલો *A quid pro quo, an exchange*

આગત સ્વાગત *Come and welcome, hospitality.*

આસના વાસના *Petting, fondling.*

બાચાં કૂચાં *Children, little ones.*

## CHAPTER XI.

### TRANSLITERATION.

In order to transliterate Gujarātī words into English characters it is especially necessary to remember when 'inherent a' should be retained and when omitted. Now we have already seen (§ 6) that the omission of 'inherent a' depends largely upon the presence of an inflexion or of a suffix, also that this vowel is lost before the second element of a compound word. Hence for accurate transliteration acquaintance is required with the various Gujarātī inflexions and with the principles of word-formation. The student who has thus far learnt the details of these subjects will find no difficulty in the following examples of transliteration.

CHAP XI.

#### 113. Transliterated Passages.

આકાશના પક્ષીઓને જુઓ, કે તેઓ વાવતા નથી, ને કાપતા  
Ākāś'nā pakshīone juo, ke teo vāvtā nathī, ne kāptā  
નથી, ને વખારોમાં ભરતા નથી, તે પણ તમારો આકાશમાંનો  
nathī, ne vakhāromān bhartā nathī, to paṇ tamāro ākāś'mānno  
આપ તેઓનું પાલણ કરેછે; તે તેઓ કરતાં તમે અધિક નથી શું ?  
bāp teonun pālan kare che; to teo kartān tame adhik nathī s'ūn?  
અને ચિંતા કરવાથી તમારામાંનો કોણ પોતાના કદને એક હાથભર  
Ane chintā karvāthī tamārāmānno koṇ potānā kadne ek hāthbhar  
વધારી શકે છે? અને લુગડાં સંબંધી તમે ચિંતા કેમ  
vadhārī s'ake chhe? Ane lugaḍān sambandhī tame chintā kem  
કરી છો? Khetarnān phuljhāḍono vichār karo ke, teo kevān  
વધે છે, તેઓ મહેનત કરતાં નથી, તેઓ કાંતતાં પણ  
vadhe chhe, teo mahenat kartān nathī, teo kāntatān paṇ  
નથી; તે પણ હું તમને કહું છું કે સુલેમાન પણ પોતાના  
nathī; to paṇ huṇ tamane kahun chhun ke Sulemān paṇ potānā  
સઘળા મહિમામાં તેઓમાંના એકના જેવા પહેરેલા ન હતો.  
saghālā mahimāmān teomānnā eknā jevo paherelo na hato.  
એ માટે ક્ષેતરનું ઘાસ ને આજ છે, ને કાલે બધાંમાં  
E māte khetarnun ghās je āj chhe, ne kāle bhaṭṭhīmān

## PART II.

ફેંકાય છે, તેને જો દેવ એવું પહેરાવે છે, તો, ઓ અલ્પ-  
 phēṅkāya chhe, tene jo Dev evuṇ paherave chhe, to, O alpa-  
 વિધાસીઓ, તમને શું વિગેરે નહિ પહેરાવશે? માટે અમે શું  
 vis'vāsīo, tamane s'un vis'eshe nahi paherāvs'e? Māte ame s'un  
 આઈએ, અથવા શું પીએ, અથવા શું પહેરીએ, એમ કહેતાં ચિંતા  
 khāie, athvā s'un pīe athvā s'un paherāie, em kahetāṇ chintā  
 ન કરો. કાંજે એ સઘળાં વાનાં વિદેશીઓ શોધે છે; કેમકે  
 na karo. Kāñje e saghaḷāṇ vānāṇ vides'īo s'odhe chhe; kemke  
 તમારો આકારમાંનો આપ જાણે છે કે એ બધાંની તમને અગત્ય  
 tamāro ākās'māṇno bāp jāṇe chhe ke e badhaṇṇi tamane agatyā  
 છે. પણ તમે પહેલાં દેવના રાજ્યને તથા તેના ન્યાયીપણાને  
 chhe. Paṇ tame pahelāṇ Devnā rājyane tathā tenā nyāyipaṇāne  
 શોધો, ને એ બધાં વાનાં પણ તમને અપાશે.  
 s'odho, ne e badhāṇ vānāṇ paṇ tamane apās'e.

“Behold the fowls of the air : for they sow not, neither do they reap, nor gather into barns ; yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow ; they toil not, neither do they spin : and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? For after all these things do the Gentiles seek ; for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God and his righteousness and all these things shall be added unto you.” *Matthew VI. 26-33.*

ફિરંગીઓના\* એક છત્ર નીચે સઘળું ગુજરાત આવી રહ્યું  
 Firāṅgiōṇā ek chhatra niche saghaḷuṇ Gujarāt āvī rahyūṇ  
 છે, અને પરમકૃપાળુ ઈશ્વરના હુકમથી એ પરદેશી લોકોના  
 chhe, ane paramkṛpāḷu Īs'varnā hukamthī e pardes'ī lokonā

\* This word being a corruption of Frank, the ફિરંગી should of course be transliterated not as Phi but as Fi. ફિરંગીઓ, however, can scarcely be regarded as a polite term for designating Europeans.

હાથ નીચે આ પ્રાંત પાછો મોટો થશે; પાંછું કોઈ જુદીજ  
 hāth niche ā prānt pāchho moto thas'e; pāchhun koī judij  
 રીતનું નામ કહાડશે; અને વિદ્યા કલા અને સુધારા સઘળે  
 ritnun nām kahāḍs'e; ane vidyā kalā ane sudhāro saghaḷe  
 પથસર્થ ને આ રણિયામણા પ્રાંત ઉંધરની વાડી, લક્ષ્મીનું ધામ, તથા  
 patharāine ā raṇiyāmaṇo prānt ūḍharanī vāḍī, lakshminuṇdhām, tathā  
 સદ્ગુણનું સ્થાન યર્થ પડશે, આમીન !  
 sadgunanun sthān thāi paḍs'e Āmīn !

The whole of Gujarāt has come under the protection of the Europeans, and by the permission of a most gracious God this province under the hand of these foreigners will again grow great, will yet make for itself a name of quite a different kind, and, knowledge, arts, and culture being everywhere diffused, this charming province will become the garden of God, the abode of wealth, and the home of virtue. Amen !

*Karan Ghelo, pages 355-356.*

## SYNTAX, OR THE GRAMMAR OF SENTENCES.

### CHAPTER I.

#### THE ORDER OF THE WORDS IN A SENTENCE.

##### PART III.

Though the order of words in a Gujarātī sentence admits of considerable variation, none the less certain rules as to order can be laid down as being generally observed in Gujarātī prose. It should, however, be borne in mind that Gujarātī poetry is marked by great licence in the matter of the arrangement of words, and that, even in prose, any particular word may with a view to emphasis be shifted from the position it would ordinarily occupy.

#### 114. General Rule.

In a simple sentence the usual order is :

1st. *Subject,*

whether in the Subjective Case or in the Agential ; .

2nd. *Object,*

an indirect object, if present, preceding the direct ;  
and

3rd. *Verb,*

“as it were locking the whole up into a compact frame.”\*

#### 115. Position of Adjective.

A qualificative adjective precedes, and a predicative adjective follows, its noun.

આ સારો માણસ છે *This is a good man ;*

આ માણસ સારો છે *This man is good.*

On a qualificative adjective following its noun see § 119 Note.

\* Palmer's Hindūstānī Grammar ; page 27.

Position  
of subject,  
object, and  
verb.

## 116. Position of Adverb.

An adverb generally stands immediately before either the verb it modifies or the object of the verb ;

or  $\left. \begin{array}{l} \text{તેણે આ કામ ઉતાવળથી કરવું } \\ \text{તેણે ઉતાવળથી આ કામ કરવું } \end{array} \right\} \begin{array}{l} \text{He ought to do this work} \\ \text{quickly.} \end{array}$

CHAP. I.

Adverb  
before verb  
or object of  
verb.

## 117. Position of Infinitive of Purpose.

The Infinitive of Purpose, ending in -વાને or -વા, immediately precedes the verb that it modifies adverbially ;

આ કામ કરવા આંચો છું *I have come to do this work.*

-વા before  
predicate.

## 118. Position of Subordinate Sentences.

In complex sentences a subordinate sentence introduced by the correlative pronoun જે (or any of its derivatives જેમ, જ્યાં, જ્યારે, &c.) precedes the principal sentence, and this order is maintained even though, as is very frequently the case, the relative word itself be omitted ;

[જે] તમે જાણો છો તે અમે જાણીએ છીએ *We know what you say,*  
તમને સાહે લાગે તેમ કરો *Do as seems to you right.*

Subordinate  
sentence  
generally  
precedes  
principal,

A subordinate sentence summed up by એ, એવું, એમ, or under the government of માટે, એ માટે, અટલામાં, એમ છતાં પણ, &c. precedes the principal sentence ;

તેનું મન યગડેલું છે એવું તે જાણતી હતી *She knew his mind was injured,*

હું માંદો છું માટે મોડો આંચો *I have come late, because I am ill,*  
હું ઉઠ્યો અટલે તે નિકળ્યો *He went away immediately I rose up.*

A subordinate sentence introduced by કે, એ માટે કે, કારણ કે, &c. follows the principal sentence ;

તે જાણતી હતી કે તેનું મન યગડેલું છે *She knew his mind was injured,*

મેં તાર માફક એ માટે કે તમને ખબર મળે *I sent a telegram in order that you might get the news,*

હું મોડો આંચો કેમકે હું માંદો છું *I have come late, because I am ill.*

but follows  
if introduc-  
ed by કે, એ  
માટે કે, &c.

Reported speech is with very few exceptions expressed in direct narration, and introduced by કે (or જે) immediately following the principal sentence,

Oratio recta.

## PART III.

તેણે મને કહ્યું કે હું માંદો છું *He told me he was ill, lit., He said to me (that) 'I am ill,'*

ત્યારે તેણે કહ્યું કે જેથી તમને ગુણ થાય તે હું બતાવીશ *Then he said I will show what will profit you.*

Direct narration is, of course, not employed when ambiguity would be occasioned thereby. For example

સાહેબ કહેછે કે હું સારો નોકર છું *The Sahēb says that I am a good servant.*

Here the Sahēb's direct words were probably *હું સારો નોકર છું*, or *તમે સારો નોકર છો*, but, in order to avoid the ambiguity that would otherwise arise, these words of the direct narration are changed to the above indirect form, *હું સારો નોકર છું*.

## CHAPTER II.

### CONCORD.

#### 119. Agreement between an Adjective and a Single Noun.

An adjective agrees with its Noun in gender, number and case, but takes no case-ending.

Should, however, the Noun be in the એ - Locative case, its adjective, if declinable, is attracted to the same termination; though as a rule this attraction does not take place if the Noun be in the એ - Agential Case.

Thus તેમને કબજે *Under their control.*  
તેના દિકરાએ *By his son.*

NOTE: An adjective, or participle, qualifying a noun in the Objective Case, generally precedes the noun (see § 115), but occasionally follows it. When preceding the noun the adjective agrees with it in gender, number, and case, but when following it in gender and number only, the adjective, as being now in a measure independent, taking its Absolute (Subjective) form.

Thus મેં વાદળાં પર બેઠેલા એક માણસને જોયો  
*I saw a man seated on the clouds,*

but મેં જે માણસને જુઠ પાડતો જોયો તે તમે નથી શું?  
*Are not you the man whom I saw shouting?*

#### 120. Plural (Masc. or Neut.) of Respect for Adjectives.

To indicate respect a noun masc. sing. is conventionally regarded as masc. plur., and a noun fem. sing. as neut. plur., so that an adjective in agreement with them stands in the masc. plur. or neut. plur. respectively;

મારા પિતાજી *My father,*  
ધરડાં રાણી *The aged queen.*

CHAP. II.

Attraction  
of adjective  
before  
એ - Loc.

Generally  
-આ ... ને,  
but  
sometimes  
-ને ... -એ

Honorific  
plural in  
-આ (masc.)  
or  
-આ (fem.)



## PART III.

## 121. Agreement between an Adjective and two or more Nouns.

Agreement  
when adjective  
is  
a. predica-  
tive.

- A.** If the nouns be (a) each of the same gender, (b) each singular, and (c) connected by some such conjunctive as *અને* or *તથા*,

then the adjective *predicated of them* agrees with them in gender, but is plural in number.

Thus બાઈ તથા દિકરા સારા છે. *The brother and son are well.*

If the nouns be as above, but of different genders, then the adjective *predicated of them* is in the neut. plur.

Thus બાઈ તથા દિકરી સારાં છે. *The brother and daughter are well.*

- B.** If the nouns be (a) of different genders and (b) separated by some such disjunctive as *કે* or *અથવા*, then the adjective *predicated of them* agrees in gender and number with the nearest.

Thus ઘોડા કે ઘોડી લંગડી હોય તો ... } *If the horse or the*  
or ઘોડી કે ઘોડા લંગડા હોય તો ... } *mare be lame ....*

b. qualifica-  
tive.

But the adjective *qualifying them* either may be repeated before each, taking then the gender and number of each, or may stand before the first alone, taking *its* gender and number.

Thus ધરડો, બુઝુ ધરડી મા } *An aged father or mother.*  
or ધરડો બાપ કે મા

- C.** If the nouns be (a) of different genders and (b) connected by some such conjunctive as *અને*, *તથા*, then the adjective *qualifying them* either may be repeated before each, taking the gender and number of each; or may stand before the first alone, taking *its* gender and number; or may stand before the first alone, in the neut. plur.

Thus મારો બાપ તથા મારી મા } *My father and mother.*  
or મારો બાપ તથા મા  
or મારાં બાપ તથા મા

Should these nouns of different genders be united so as to form a compound word (Dvandva Samās, see § 108), the adjective in agreement is in the neut. plural.

Thus મારાં માબાપ *My parents.*

## 122. Agreement between an Adjective and Appositional એ.

CHAP. II.

એ or તે or એજું may be used appositionally for the purpose of summarizing an entire phrase or sentence. When so used, it is regarded as neut. sing., and accordingly any adjective in agreement with it is also neut. sing.

Appositional એ as neut. sing.

Thus અમે અહિં આંખા એ સારું છે *It is well that we came here.*

When એ or તે stands for two or more co-ordinated nouns, the gender and number of its predicative adj. is determined in accordance with the rules given in §121.

Thus આપ, બાઈ અને બહેન એ થાડાં આવશે *Father, brother and sister (these) will come late.*

## 123. Agreement between Correlated Pronouns.

Correlated pronouns agree in gender and number, but not in case.

તે and તે forms alike as to gender and number.

Thus જોને તમે જોયો તે અહિં આંગે છે *He, whom you saw, has come here.*

## 124. Agreement of Adjectival Adverbs.

Some adjectives are not unfrequently employed as adverbs, and, when so used, they immediately precede the word they modify.

Varying agreement of declinable adjectival adverbs.

A declinable adjectival adverb, when modifying an adjective, agrees in gender and number with the noun that the adjective qualifies.

Thus ખૂબો સારો છોકરો *A very good boy.*

A declinable adjectival adverb, when modifying a verb, agrees in gender and number with the object if the verb be transitive, and with the subject if the verb be intransitive;

હું મારું કામ સારું કરીશ *I shall do my work well,*  
એવા માણસો ધીરા સુધરે છે *Such men improve slowly.*

## 125. Agreement between Verb and single Subject.

Pres. Indef. and Fut. Indef. verbal forms and, in the Compound Tenses, all છું, હોજી, હોઈશ, હઈશ forms agree with the Subject in number, and person.

## PART III.

—ને and—વાને (or—નારે) verbal forms agree with the Subject in gender and number.

—ત verbal forms remain unchanged, whatever be the gender, number, or person of the Subject.

-એ and  
-એણે forms  
as affected  
by subject-  
ive or ob-  
jective case.

In the Past Indef. Indic. and in all Perfects,

- 1) an *Intransitive Verb* agrees in gender and number with its Subjective.

Thus છાકરા ચડ્યો *The boy rose,*  
છાકરાં ચડ્યાં હતાં *The children had risen.*

- 2) a *Transitive Verb* agrees in gender and number with its logical Object, *i e.* with its Subjective, or in the absence of a Subjective with its Objective.

Thus છાકરીએ છાકરાને પુસ્તક આપ્યું *The girl gave the boy a book,*  
છાકરીએ છાકરાને જોયા હતાં *The girl had seen the boy.*

## 126. Plural (Masc. or Neut.) of Respect for Verbs.

The rule given in § 120 applies to Verbs as well as to Adjectives.

Thus પિતા છ આવ્યા છે *Father has come,*  
રાણી સાહેબ પધારવાનાં છે *The queen is about to arrive.*

## 127. Agreement between Verb and two or more Subjects.

Subjects  
connected  
by a con-  
junctive.

- A. If the subjects be (a) each of the same gender, (b) each singular, and (c) connected by some such conjunctive as અને or તથા, then the verbal form, if permitting of such inflexion, agrees with them in gender, but is plural in number.

Thus ભાઈ તથા દિકરા આવ્યા છે *The brother and the son have come.*

If the subjects be as above, but of different genders, the verbal form is in the neut. plur.

Thus ભાઈ તથા દિકરી આવ્યાં છે *The brother and the daughter have come.* Compare § 121, A.

Subjects  
separated  
by a dis-  
junctive.

- B. If the subjects be (a) each singular and (b) separated by some such disjunctive as કે or અથવા, then the co-ordinated subjects are usually summarized by કેણે or કંણે or an equivalent word, with which the verbal form agrees in gender, its number however being always singular.

Thus છોકરા કે છોકરી કેઈ આંધું નથી *Neither boy nor girl has come.* CHAP. II.

[In this sentence આંધું appears in the common (neuter) gender, because the કેઈ refers back to words of different genders].

If the subjects be as above, but of different numbers, the verbal form agrees as to gender and number with the nearest subject.

Thus શ્રીમાતા નહિ પણ ચાકરા તે આંધ્યા હશે  
*Not the mistress but the servants may have come.*

## 128. Agreement between Verb and Subjects of different Persons.

If of two or more subjects, connected by some such *conjunctive* as અને or તથા, one at least be in the First Person, the verb will be in the First Person Plural.

Thus હું તથા મારો મિત્ર આંધ્યા છિયે *I and my friend have come.*

If of such subjects one at least be of the Second Person and the rest of the Third, the verb will be in the Second Person Plural.

Thus તું તથા તારી બહેન જશે *Thou and thy sister will go.*

If two or more subjects of different persons be separated by a *disjunctive* particle, the verb may agree as to person with the last, but, as a rule, it is better to repeat the verb after each subject, placing it in agreement with each.

Thus હું કે તે જશે *I or he will go*, but better હું જઈરા કે તે જશે,  
and તે કે હું જઈરા *He or I shall go*, but better તે જશે કે હું જઈરા.

## 129. Infinitival Forms as affected by Agreement.

An Indef. Infin. (in -વા, -ની, -વું) agrees in gender and number (a) with its own Subjective; (b) in the absence of a Subjective with its own Objective; and (c) in the absence of both Subjective and Objective (*i.e.* when the Infinitive is absolute), it stands in the neut. sing.

Thus તેણે યંચ વાંચવા નોઈએ *He ought to read the book,*  
તેણે છોકરીને સંભાળવી નોઈએ *He ought to take care of the girl,*  
તેણે આહિ આવવું નોઈએ *He ought to come here.*

The Continuous Infin. (in -તી), whether locatival or neut. plur., is in no way affected by agreement.

## PART III.

b. Inf. in  
-વાજું.

The Inten. Infin. ( in -વાજો, -ની, -જું ) generally appears in the form -વાજું, but, when the verb is Transitive, this infinitive occasionally agrees in gender and number with the object of the verb.

Thus તેણે મને આજુ આવવાજું કહ્યું *He told me to come here,*  
તેણે પોતાના ભાઈને ગાદીએ બેસાડવાજું ફરમાવ્યું *He gave orders to seat his brother on the throne,*  
તેને દાણા લઈજવાના છે *He has to remove the grain.*

c. Inf. in -યું.

The Per. Inf. ( in -યો -ઈ -યું ) is used as a tense-form in the Past Indef. Indic. and in all Perfects. Its agreement, when so used, has been already indicated in §125. When not used as a tense-form the Perf. Inf. appears either in some oblique case of the Singular, or in the Neut. Plur. (the frequentative in -યો), but it is then in no way affected by agreement.

### 130. Participles as affected by agreement.

Participle  
in -ઈ or -ઈને  
indeclinable

The rules for the agreement of adjectives (§§119-121) apply to Participles when used adjectively, and those for the agreement of verbs (§§125-127) to Participles when used as part of (compound) verbal forms. The Connective Participle (in -ઈ, or -ઈને) is not affected by agreement.

## CHAPTER III.

### ON THE SIGNIFICATION OF THE CASES.

#### 131. The Subjective Case as Subject or as Object of a Verb.

In all tenses of the Intransitive verb, the action of the verb is presented to the mind in connexion with a doer or subject, to whom (or which) alone the verbal action is regarded as intimately pertaining. This intimacy of connexion is represented in Gujarātī by placing the subject in the Subjective Case.

CHAP. III.  
Subjective  
Case employ-  
ed for  
a. Subject  
of Intrans.  
Verb.

Thus    ધોડા દોડે    *The horse runs,*  
          ડોકડો    *The boy will rise up,*  
          ઝા    *The house has fallen.*

On the other hand, in all tenses of Transitive verbs the action of the verb, as the very name 'Transitive' implies, passes over to the object, on whom (or which) accordingly the verbal action is regarded as impressed. This intimacy of connexion is represented in Gujarātī by placing the object of a Transitive Verb in the Subjective Case.

b. Object of  
Transitive  
Verb.

Thus    હું મારી યાવ કબૂલ કરુંછું    *I confess my sins.*

In this sentence, through the passing over of the verbal action—that of confession—to the sins, the latter become definitely sins confessed, and are no longer merely sins absolute and unqualified. The sins have become so far at least subjectively modified. This subjective modification induced in the object of the verb is indicated by putting the object in the Subjective Case. Further, however, in all tenses of the Transitive verb, except the Past Indefinite and the Perfects, the action of the verb is seen in close and still maintained connexion with the subject as well as with the object, for the subject stands out vividly before the mind, either as effecting in the present, or as about to effect in the future, the action represented by the verb. This intimacy of connexion between the subject and the verb, as well as that

c. Subject  
of Trans.  
Verb except  
in Past  
Indef. and  
Perf. Tenses.

## PART III.

between the object and the verb, is accordingly represented in Gujarātī by putting both the subject and the object in the Subjective Case.

Thus ૐ મારં પાપ કબૂલ કરીશ *I shall confess my sins.*

Here, as before, the sins are, through the verbal action (of confessing) passing over to them so far subjectively modified as to become definitely sins confessed, wherefore the મારં પાપ is in the Subjective Case; and also the 'I' stands out vividly as a doer, whose verbal action—that of confessing—is imminent, wherefore the ૐ too is in the Subjective Case.

Agential  
Case employ-  
ed for  
Subject of  
Trans. Verb  
in Past  
Indef. and  
Perf. Tenses

But in the Past Indefinite and in all Perfects of a Transitive Verb, the action of the verb no longer appears in still maintained connexion with the subject, for the action is complete and finished, and has already quite passed over to the object. Hence the subject, or doer of the action, is no longer vividly present to the mind, and accordingly for these tenses, while the object is still intimately connected with the verbal action, the subject is much less intimately connected, being, in fact, no longer the doer of the action, but merely the agent by whom (or which) the action was once upon a time done. The greater intimacy of connexion is indicated in Gujarātī by putting the Object in the Subjective Case, and the lesser intimacy of connexion by putting the subject in the Agential Case.

Thus મેં મારં પાપ કબૂલ કર્યાં *I confessed my sins.*

Here again, for the same reason as before, the મારં પાપ is in the Subjective Case, but the "I" stands out no longer as the doer but merely as the agent who at some past time did the work of confession, wherefore the મેં is in the Agential Case.

### 132. The Subjective Case as Object of a Transitive Verb.

Subjective  
Case express-  
es subject-  
matter of  
verbal  
action.

The special signification of the Subjective Case as being the case for the Object of a Transitive Verb may with advantage be regarded from another point of view.

The subject-matter (or substance) by which as its medium the action of the verb becomes possible or on which the verbal action depends is put in the Subjective Case.

Thus ૐ પાણીમાં પાણી ભરું છું *I fill water in the cask.*

Here the verbal action of filling postulates some substance, which had to be brought into requisition in order to the work of filling being at all possible. Without the water the action of filling had not taken place. This intimacy of connexion is represented in Gujarātī by putting the object પાણી in the Subjective Case after the verb ભરુંછું.

Similarly મેં ચોપડી વાંચી છે. *I have read the book.*

Here the reading was definitely 'book-reading'—the book was the medium by which the action of reading was carried on. Without the book there had not been this reading. Hence ચોપડી is governed in the Subjective Case by વાંચી છે. Moreover the intimate connexion thus subsisting between a Transitive Verb and its Subjective is well brought out in Gujarātī by the verbal-form (if admitting of inflexion for gender and number) taking the gender and number of its Subjective.

What in English is termed a 'Cognate accusative' expresses in a marked degree the subject-matter of some verbal action, that in which the action of the verb essentially consists. Hence Cognate Accusatives are rendered in Gujarātī by the Subjective Case.

Subjective  
Case for  
Cognate  
Accusative.

Thus હું મારે મારીરા *I shall strike a stroke.*

Here the stroke is the very subject-matter itself of the action of striking, and accordingly મારે stands in the Subjective Case.

Similarly હું કામ કરુંછું *I am doing the (deed) work.*

મેં કામ કર્યું *I did the (deed) work.*

In English certain verbs are said to take two objects, of which one (the indirect object) represents the person, or thing, in whom, or which, the verbal action terminates, and this, as we shall see in § 134, answers to the Objective Case in Gujarātī; but the other (the direct object) is rendered in Gujarātī by the Subjective Case.

Subjective  
Case for  
direct ob-  
ject,  
Objective  
Case for  
indirect  
object.

Thus હું ગોપાલને પાંચ રૂપીઆ આપુંછું *I give Gopāl five rupees.*

Here the act of giving terminates in the indirect object Gopāl, wherefore ગોપાલને in the Objective Case; but the subject-matter of the gift, that in which the giving actually consists, is the 'five rupees,' which accordingly is put in the Subjective Case, પાંચ રૂપીઆ not પાંચ રૂપીઆને.

Similarly તેણે ગોપાલને સોઠી મારી *He struck Gopāl a cane-blow.*



**PART III.** Here the 'striking' was definitely 'cane-blow striking' accordingly 'cane-blow,' as being the subject-matter of the verbal action, stands in the Subjective Case, સેાડી. The completed action terminated in Gopāl as its final object, wherefore ગેાપાલને in the Objective Case. The agent concerned in the past action was 'he,' wherefore તેણે in the Agential Case.

### 133. Other uses of the Subjective Case.

Subj. Case  
in answer to  
How far? and  
How long?

The Subjective Case is used after verbs of motion in answer to the question *How far?* (*in distance*), and after verbs of rest or motion in answer to the question *How long?* (*in time*).

Thus    હું દસ ગાઉ ચાલ્યો    *I went ten gau (twenty miles);*  
          હું દસ દિવસ ચાલ્યો    *I went ten days;*  
          હું દસ દિવસ રહ્યો    *I remained ten days.*

Subj. Case  
as casus  
rectus.

When a preposition governs two or more nouns, all of which are summarized under some such word as એવો, તેવો, એવા, then this word will duly stand in the case governed by the preposition, but the preceding nouns are generally regarded as standing aloof from the rest of the sentence, and are accordingly put in the Sub. Case (casus rectus).

Thus    નહારેા લુચ્ચો ડગ એવાએાની સાથે સંબંધ ન કરવો    *A wicked person, a knave, a cheat, with such one ought not to have doings.*

Perhaps, however, the best explanation of this construction is found in regarding it as elliptical. The above sentence, for example, may be but a shortened form of નહારેા લુચ્ચો ડગ [ને છે] એવાએાની સાથે સંબંધ ન કરવો. [*who is*] *a wicked man, a knave, a cheat, with such one ought to have no doings.*

### 134. The Objective Case as Object of a Transitive Verb.

Objective  
Case ex-  
presses goal  
of verbal  
action.

The object (person or, less frequently, thing) in which the action of the verb finds its goal and terminates—the final Objective—is put in the Objective Case.

Thus    હું દેવને બળુંછું    *I worship God.*

The difference between the Subjective and Objective Cases is illustrated in the following sentences :

હું મારી અપરાધ માગુંછું *I acknowledge my transgression.*

હું દેવને માગુંછું *I acknowledge (believe in) God.*

CHAP. III.

In the former sentence the subject-matter of the acknowledging is my transgression, hence મારી અપરાધ in the Subjective Case. But in the latter sentence the action of acknowledgment, or belief, terminates in God, finds its goal in Him, hence દેવને in the Objective Case.

NOTE:—Naturally the subject-matter of a verbal action will nearly always be inanimate—a thing; whereas the final object of such action will more frequently than not be animate—a being; hence, as a tolerably general rule, we find that inanimate things, when the object of a Transitive Verb, stand in the Subjective Case, but animate beings in the Objective. The personal pronouns, હું, તું, તે, when the object of a Transitive Verb, invariably, whether singular or plural, stand in the Objective, never in the Subjective, Case.

Generally inanimate object in Subj. Case, but animate object in Obj. Case.

When a verb in English takes two objects, the 'indirect object' represents the object in which the verbal action terminates. It is accordingly rendered in Gujarātī by the Objective Case.

Indirect Object in Obj. Case.

Thus હું ગોપાલને પાંચ રૂપીઆ આપુંછું *I give Gopal five rupees.*

Here the act of giving finds its goal in the 'indirect object' *Gopal*, wherefore ગોપાલને in the Objective Case (see §132).

Verbs of 'incomplete predication' are construed in Gujarātī with both the Subjective and the Objective Cases in conformity with the distinctive meanings of these cases.

Obj. Case after a. verbs of incomplete predication,

હું ગોપાલને કારકુન ઠેરવું છું *I appoint Gopal (to be) clerk;*

મેં આ માણસને પુત્ર કહ્યો *I called this man a son.*

Note here especially the impersonal verbs of incomplete predication such as દિસવું, લાગવું, to seem, સુઝવું to seem, to suggest itself to, also આવડવું to know (how).

b. impersonal verbs.

Thus મને યિવું દિસેછે કે ... *I seems to me that ...*

મને આ ઉપાય સુઝ્યો *This device occurred to me.*

મને લખતાં આવડેછે *I know (how) to write.*

Here also may be included impersonal verbal constructions such as મને ગમેછે or મને ભાવેછે *is pleasing to me*, મને ફાવેછે *is suitable for me*, મને ધરેછે *is befitting me*, મને મળેછે *I meet with*, મને જડેછે *I light upon, find*, મને સાંભરેછે *I remember.*

## PART. III.

## 135. Other uses of the Objective Case.

Objective  
Case

a. after હોવું.

The verb હોવું when construed with the objective case indicates possession, and, should the Compound Tenses of હોવું be employed, the possession is generally thereby indicated as either organic or natural.

માણસને બે હાથ હોય છે. *Man has (by nature) two hands.*

આ માણસને બે દુકાન છે. *This man has two shops.*

More usually, however, the genitive in ની followed by પાસે is employed to indicate possession acquired, not organic.

તેની પાસે એક લાખ રૂપિયા છે. *He has a lac (100,000) of rupees.*

b. after  
જોઈએ

The impersonal verb જોઈએ when employed without an infinitive has the signification of 'need,' 'want.' The person who stands in need, in whom the need terminates, is put in the Objective Case; the subject-matter constituting the need, that which is needed, being of course in the Subjective Case (see § 67).

Thus મારા મિત્રને એપકી જોઈએ. *a book is due to my friend, i. e. my friend has need of a book.*

For examples of the objective employed in various infinitival expressions see § 91.

c. as inf. of  
purpose.

The purpose, or object, of a verbal action is expressed by the Objective Case of the Indefinite Infinitive.

Thus હું તમને જોવાને આવ્યો છું. *I have come to see you.*

In this construction the case termination ને is nearly always omitted, hence instead of the above one would commonly say

હું તમને જોવા આવ્યો છું.

In accordance with the analogy of other languages this જોવાને may well claim to be regarded as an 'infinitive of purpose, and thus merely a contraction for the fuller form જોવાને વાસ્તે or જોવાને માટે in order to see. Precisely analogous is the English "for to see" of Matthew XI. 8, where the for is, of course, pleonastic.

d. after adj.  
of fitness &c.

Adjectives indicating fitness, affection, conformity, are construed with the Objective Case. Such are the following :

યોગ્ય suitable ; ધરારત befitting ;

વાહાલું dear ; પ્રીય beloved ;

અનુસરજું conforming to.

## 136. The Agential Case.

When the past tense of a transitive verb is employed, the agent concerned in the verbal action is put in the Agential Case : see § 131.

તેણે ગ્રંથ લખ્યો. *He wrote a book.*

The instrument, or whatever may-even with some laxity be regarded as a cause, is put in the Agential Case : see § 137.

Thus આપણે કાને સાંભળિયે હિયે *We hear with the ear,*  
તે તારે માંદો પડ્યો છે. *He has fallen ill of fever.*

The preposition કરીને *by means of* governs the Agential Case : see § 98.

The prepositions વગર and વિના may be *prefixed* to a noun, which will then stand in the Agential Case, the whole compound acquiring an adverbial force.

Thus વગર વિચારે *thoughtlessly,*  
વિના કારણે *causelessly.*

Descriptive adjuncts such as *by name, by caste, &c.* are put in the Agential Case. Compare § 139.

ગોપાલ નામે એક છોકરો હતો. *There was a boy, Gopāl by name.*

આ માણસ જાતિએ બ્રાહ્મણ છે, અને અધિકારે મામલતદાર છે, *This man is as to caste a Brāhman and as to position (authority) a magistrate.*

The impersonal verb જોઈએ when employed with an infinitive has the signification of 'duty,' and the person, by whom the duty should be discharged is put in the Agential Case : see § 67.

Thus તેણે એપડી વાંચવી જોઈએ. *The reading a book is due by him, i.e. he ought to read a book.*

In this construction the જોઈએ is frequently omitted without, however, any change in the meaning.

Thus the above sentence might be written simply

તેણે એપડી વાંચવી ; see § 91.

## 137. The Ablative Case.

The 'time from when,' 'the place from where,' and 'the cause from which' are put in the Ablative Case. See also § 139.

## CHAP. III.

## Agential Case

a. as subject of Trans.

Verb in Past Indef. & Perf. Tenses.

b. as cause or instrument.

c. before કરીને, and after વગર and વિના.

d. for descriptive adjuncts.

e. with જોઈએ.

## PART III.

Ablative  
a. of time,  
b. of place,  
c. of cause,

Thus કું કાલથી માંદો છું *I have been ill since yesterday,*  
તેઓ મુંબઈથી આંચા *They came from Bombay,*  
પાપથી દુઃખ થાયછે *From sin suffering arises.*

The place-idea associated with the Ablative Case is sometimes expressed more definitely by adding the ablative termination -થી to the Locative Case, or to a preposition indicating place.

Thus હું ઘરમાંથી નિકળ્યો *I came out from (in) the house,*  
also હું પેરથી નિકળ્યો.

Similarly નીચેથી *from under*; ઉપરથી *from above*; બાજુએથી *from (at) the side of*; પાસેથી *from beside*; &c., &c.  
See also §99.

d. of instru-  
ment.

The Instrument is often put in the Ablative instead of in the Agential Case. Compare §136.

Thus આપણે કાનથી સાંભળિયે છીયે *We hear with the ear,*  
મેં તેને લાકડીથી માર્યો *I struck him with a stick.*

e in passi-  
val construc-  
tion.

With the passive voice, especially when indicating potentiality, and occasionally also with intransitive verbs, the agent is put in the Ablative Case.

આ કામ મારાથી કરાયું *This work was done by me, hence*  
*I did this work;*

શું એવું કામ તમારાથી કરાય? *What, can such work be done by*  
*you? or Can you do such work?*

તે મારાથી થયું *That occurred through me, or I caused that;*  
એવું મારાથી બન્યું *Such came to pass through me.*

-નાથી as  
distingui-  
shed from  
-થી.

So far as pronouns are concerned, a personal agent is usually indicated by the longer Ablative form in -નાથી, but an impersonal cause or instrument by the shorter in -થી (See §36).

Thus તેનાથી *by him, or by that (person)*; તેથી *by that*  
*(cause), thereby;*

એનાથી *by this (person)*; એથી *by this (thing), hereby.*

The Ablative  
in expres-  
sing degree  
a. compara-  
tive,

The Comparative Degree is expressed by a simple adjective preceded by the ablative of the object with which the comparison is instituted. See §28.

Thus આ છેકરો બીજાથી સારો છે *This boy is better than*  
*the other.*

b. superla-  
tive.

The Superlative Degree is expressed by a simple adjective preceded by સૃષ્ટી or by any other equivalent for *than all*. See §28. B.

Thus આ છેકરે સહુથી સારા છે. *This boy is the best, lit. This boy is better than all (others).*

Many adjectives in which the idea of comparison is implied are construed with the Ablative Case. Such are

- અવળું *contrary to,*  
 અન્ય *other than,*  
 ભૂલું *different from,*  
 બમણું *twice as much,*  
 ત્રણગણું *three time as much, &c., &c.*

Verbs expressing certain emotions, such as

- ડરવું } *to fear,*  
 બીહીવું }  
 શરમાવું *to be ashamed,*  
 સાવધાન રહેવું *to beware,*  
 હરખાવું *to rejoice,*

are construed with the Ablative.

CHAP. III.

Ablative  
with  
a. certain  
adjectives,

b. certain  
verbs.

### 138. The Locative Case.

The Locative Case has three terminations -એ, -માં, and -માં, each of which will be treated separately.

#### A. એ - Locative.

'Place on which, near which, in which,' is put in the એ - Locative Case.

- તે ખાટલે પડ્યો છે. *He has fallen ill, lit. on the cot,*  
 તે વડે બેસે છે. *He is seated at the banyan tree,*  
 તે ગાડીએ બેસે છે. *He is seated in the carriage.*

Also, with a less distinctively local meaning,

એ કામ મેં મારે હાથે રાખ્યું છે. *This work I have kept in my own hands.*

After verbs of motion 'place to which, towards which' is put in the એ - Locative.

- હું ઘેર આવ્યો. *I came (home) to the house,*  
 તે એડે ગયો. *He went to Khedā.*

This એ - Loc. termination, however, is not unfrequently omitted.

- Thus બધો દેશ રાજને હાથ આવ્યો (for રાજનાએ હાથે) *The whole country came into the king's hand,*  
 તે પોતાને ગામ ગયો (for પોતાનાએ ગામે) *He went to his own town,*  
 તેઓ સુરત ગયા (for સુરતે) *They went to Surat.*

A. એ - Loc.  
to express  
1. place on,  
near, in,  
which,

2. Place to,  
towards,  
which,

## PART III.

If however the noun denoting the place end in આ or ઉ the ય્- Loc. suffix, so far from being omitted, itself supplants the આ or ઉ.

Thus તે ગોધે પહોંચે। *He reached Goghā.*

3. Time at,  
in which,

'Time at which or in which' is put in the ય્ - Loc. See also મા- Loc. and §139.

હું પાંચમે વરસે અહિં આંચે। *I came here in the fifth year.*

So also થતે પ્રભાતે ઉઠ્ઠે। *Rise at break of day, lit. rise at the becoming dawn.*

4. Time  
since  
which,

To express time that has elapsed since a past action, either the Indefinite Infinitive or the Perfect Infinitive of the verb indicating that action is employed in the ય્- Loc. or in the ને Loc.-Gen. Case. Any noun or pronoun in agreement with this infinitive is put in the ને Loc.-Gen. Case.

Thus

a	{	તેને મૃત્યુ બે વરસ થયાં છે (for તેનાં મૃત્યુ)
		<i>Two years have elapsed since he died;</i>
b	{	મારે અહિં આંચે પાંચ વરસ થયાં છે (for મારાં આંચે)
		<i>Five years have elapsed since I came here;</i>
c	{	મારે અહિં આંચાને છ વરસ થયાં છે (for મારાં આંચાનાં)
		<i>Six years have elapsed since I came here;</i>
d	{	મારે અહિં આવવાને સાત વરસ થયાં છે (for મારાં આવવાનાં)
		<i>Seven years have elapsed since my coming here.</i>

In this construction the ય્- Locative form (sentences a and b) is not improbably a mere abbreviation of the longer form in ય્થી (see §137), so that

in sentence a ) તેને મૃત્યુ equals તેને મૃત્યુથી,

and in sentence b ) મારે અહિં આંચે equals મારે અહિં આંચેથી.

On the other hand the form we have termed ને Locative-Genitive (sentences c and d) is regarded by some grammarians as the simple Objective Case. Analogy, however, points rather to its being a Locative, and, if so, it must be the Locative of a Genitive in adjectival agreement with some such word as સમયેથ 'from the time' understood. Thus

in sentence c ) મારે અહિં આંચાને equals મારે અહિં આંચાને સમયેથી

and in sentence d ) મારે અહિં આવવાને equals મારે અહિં આવવાને સમયેથી.

5. Price.

'Price at which' is occasionally put in the ય્- Locative. See also મા- Loc. and §139.

મેં આ ઘોડા પચાસ રૂપિયા લીધા। *I took this horse at Rs. 50*

The preposition યહીને, or its variant રહીને, can govern its noun in the એ - Loc. Case. See § 98.

ભાવનગરે યહીને જઈશ I shall go *viâ Bhāvnagar*,  
or with loss of the Locative Case ending ભાવનગર યહીને જઈશ;  
તે ચોર પેલે માર્ગે-યહીને નાસી ગયો The thief ran off by that road.

Many prepositions (અર્થે, કાળે, જોરે, ડેકાણે, દોસ્તે, બદલે, લેએ &c., &c.) are relics of old masc. or neut. nouns in the એ - Loc. Case, though their Locative meaning may have quite passed away. Such prepositions for the most part govern their nouns in the ને Loc.-Gen. Case. See § 95.

Many adverbs also are formed from nouns in the એ - Loc.

Thus તમે બધે પધાચ્યા You are welcome (well-come).

So too ક્યારે? when? જ્યારે ... ત્યારે when ... then;

છેવટે or શુવટે at last; આખરે at last.

## B. માં - Locative.

'Place in which, within which' is put in the માં Loc. Case.

આ ગામમાં વસું છું I dwell in this town,

તે પોતાના ઘરમાં રહેછે He lives in his own house;

and, with a less distinctively local meaning,

મારા હાથમાં એ કામ સોંપેલું છે This work is entrusted into my hands.

Sometimes, but not often, માં has the force of 'on,' 'upon.'

પગમાં જોડા પહેરવા જોઈએ One ought to wear shoes on the feet,

છોકરો આટલામાં સુતેલો છે The boy is lying on the cot,

માથામાં મારીને લઈશ I shall take (it) by force, lit. having struck on the head.

'Time at which, or during which' is put in the માં - Loc. See also એ - Loc. and § 139.

ઈસ્વી સન પૂર્વે છઠ્ઠા સૈકામાં એ રીત ચાલી This custom obtained in the sixth century before the Christian era.

'Price at which' is put in the માં - Loc. See also એ - Loc. and § 139.

તે ઘોડો બેસે રૂપોઆમાં જાયછે The horse is going for Rs. 200.

When a comparison is instituted between the qualities of two objects, each may be put in the માં - Loc.

આમાં ને તેમાં શા ફેર છે? What is the difference between this and that?

## CHAP. III.

Prepositional government in એ - Loc. and in ને Loc. Gen.

Adverbial એ - Loc.

B. માં - Loc. to express  
1. place in, within, which,

2. Time at, during, which,

3. Price,

4. Comparison,



## PART III.

5. Superlative degree.

Prepositional government in મિ- Loc.

C. મિ- Loc of Cont. Infin.

[ Also મિ- Loc. of Cont. Infin.]

Prepositional government in મિ- Loc.

Adverbial મિ- Loc.

અજવાળામાં અને અંધારામાં શા સંબંધ છે? *What is the connexion between light and darkness?*

Note also such Superlatives as ઘણામાં ઘણું *the most, the greatest*; in § 28.

The preposition યહને, or its variant રહીને, can govern its noun in the મિ- Loc. Case. See § 98.

ભાવનગરમાં યહને જઈશ *I shall go via Bhavnagar*; or simply ભાવનગર યહને જઈશ with loss of the locative termination.

આંધું *less than* and કમ *less by* are very frequently construed with the મિ- Locative Case.

Thus તેનું ઘર અહિંથી એક ગાઉમાં કાંઈ એક આંધું છે, *His house is somewhat less than a gau from here,*

ત્રણમાં પાંચ મિનિટ કમ છે *It is five minutes to three, or it is three less by five minutes.*

### C. મિ- Locative.

The Sanskrit Locative (feminine) ending મિ, surviving in Gujarātī in the Continuous Infinitive form, indicates 'time during which,' 'while.'

Thus ગામમાંથી આવતાં હું પડી ગયો *I fell down while coming from the town, lit. in coming from the town,*

અહિં આવતા કેટલી વાર લાગી? *How much time was taken in coming here?*

પ્રભાત થતાં અમે ઉઠ્યા *We rose at break of day, lit. at the becoming dawn.*

This Continuous Infinitive in -તાં would seem to have been mistaken for the Continuous Participle in -તો -તી -તું, from which have arisen such forms as આવતામાં *in coming*, જતામાં *in going*. Quite possibly, however, this -તો -તી -તું form should be regarded not only as a Continuous Participle but also as a Continuous Infinitive, and if so, then આવતામાં, જતામાં, and the like forms, are simply the regular મિ- Locative of the Continuous Infinitive. See § 150. F.

The prepositions યહને (રહીને), લગણ, લગી, સુધી govern હાં, જ્યાં, ત્યાં, and ક્યાં in the મિ- Loc.

હાં યહને (for એમાં યહને) *by here*; ત્યાં યહને *by there*; ક્યાં યહને? *by where?* જ્યાં યહને ... ત્યાં યહને *by what way ... by that way.* See § 98.

The મિ- Locative termination is present in a few adverbs.

હાં *here*; ક્યાં *where?* જ્યાં ... ત્યાં *where ... there*; પહેલાં *at first*; પહેલપહેલાં *first of all*.

## 139. The Genitive Case.

CHAP. III.

A noun in the Genitive Case is in reality of adjectival meaning (cf. in English 'a ship of wood' and 'a wooden ship'), and accordingly all genitives admit of adjectival inflexion as to gender, number and case. Of the various and numerous relations that can be expressed by the Genitive in Gujarātī the following are the most common.

## 1. Origin, source, or cause :

બુદ્ધની શિખામણી *Buddha's teaching, i. e. the teaching that originated with Buddha,*

પાપનો દોષ *The guilt of sin, i. e. due to sin, caused by sin.*

## 2. Possession :

a ) natural,

માણસની બુદ્ધિ *the wisdom of man, human wisdom;*

b ) acquired,

પાપનું ઘર *the father's house, the house belonging to the father.*

## 3. Partition or portion :

પાંચમો પાંચમો ભાગ *a fifth part of the board.*

## 4. Material :

સોનાની વીંટી *a ring of gold, a ring made of gold.*

## 5. Subjectiveness, 'in whom or which' :

માત્રી પ્રીતિ *a mother's love, the love a mother bears.*

## 6. Objectiveness, 'on whom or which' :

માત્રી પ્રીતિ *the love of a mother, the love borne towards a mother.*

## 7. Price (see § 138 A and B) :

પાંચ રૂપિયાની પાઘડી *a turban costing five rupees.*

## 8. Place :

a ) at or in which,

વનનાં વૃક્ષ *trees in the forest;*

b ) from which,

વિલાયતનાં લુગડા *European clothes, clothes from Europe.*

## 9. Contents :

પાણીનું પ્યાલું *a cup containing water.*

## 10. Purpose :

અન્નની ડોડી *a large earthen vessel for (holding) grain.*

## 11. Age :

એક વરસની વાછરડી *a one-year-old heifer.*

Genitive to express

1. origin,

2. Possession,

3. Portion (partitive Gen.),

4. Material,

5. Subjectiveness,

6. Objectiveness,

7. Price,

8. Place,

9. Contents,

10. Purpose,

11. Age,

## PART III.

12. Descriptive ad-  
juncts.

## 12. Descriptive adjuncts : Compare §136.

ગોવિંદ નામનો એક છોકરો a boy of the name Govind,  
બ્રાહ્મણ જાતિનો એક માણસ a man of the Brāhman caste.

In many cases a simple definite verb may have as its equivalent an allied noun coupled with some appropriate verb. Thus શોધવું = શોધ કરવો ; સંભાળવું = સંભાળ કરવી. When such equivalent is employed, the Objective of the definite verb is changed to a Genitive in agreement with the allied noun.

Thus એને શોધો = એનો શોધ કરો Seek this, make search for this,

તેને સંભાળો = તેની સંભાળ કરો Guard him, take care of him.

Genitive with a. certain adjectives,

Some adjectives expressing 'desire,' 'wish' are construed with the Gen. Case. Such are the following.

તરસ્યો thirsty; બૂખ્યો hungry; ઇર્ષ્યા covetous ;  
લાલચુ grasping ; ભાવિક zealous.

Thus તે એક બૂખ્યો અને પાણીનો તરસ્યો છે  
He is hungry for food (grain) and thirsty for water,  
ધનનો ઇર્ષ્યા covetous of wealth,  
દ્રવ્યનો લાલચુ grasping after treasure,  
સત્યનો ભાવિક zealous for the truth.

b. certain verbs.

A few verbs also, among which are સંભળવું to hear, and માનવું to regard, believe, are sometimes construed with the Genitive Case.

Thus એનું સંભળો Hear this one, માનું માનો Believe me.

Probably, however, in these sentences some neuter word such as કંઈ, or કહેવું, is understood after the Genitive.

'Time from when' is put in the Genitive (See § 137).

આ કામ બે દિવસનું થયું છે This work was over two days ago,

Also 'time at which or during which' stands in the Genitive.  
See also §138.

તે ચાલીસ દિવસનો બૂખ્યો હતો He had fasted for forty days,

આ મૂર્ખ દહાડાનો સુએ છે This foolish person sleeps in the night  
(by day);

or, in accordance with § 138 A., the એ- Loc. may take the place of this Gen., thus આ મૂર્ખ દહોડે સુએ છે.

Prepositional government in oblique Gen.

Prepositions were originally nouns in an oblique case, and the words they govern were regarded as in adjectival agreement with them. Hence the governed words, even to the present day, are put in the oblique genitive -ની or -ની or -ને. See § 95.

## CHAPTER IV.

### ON THE SIGNIFICATION OF THE TENSES.

#### 140. The Present Indefinite Tense.

<p>a. The same verbal form is used for the Pres. Indef. Indicative and for the Pres. Indef. Subjunctive, but the Indicative meaning has almost entirely yielded to the Subjunctive or Conditional.</p>	<p>CHAP. IV. Pres. Indef. Tense to express</p>
<p>કોઈ માણસ આપણને ટુંકારો કરે તો તે આમિરા રાખી સહન કરવો <i>If any man make a mock of us, we should bear it patiently,</i> એવા ટુંકારાના શબ્દો તો હલકા માણસનાજ મોંમાં થાયે <i>Such words of mockery may indeed grace the lips of mean persons.</i></p>	<p>1. Conditional statement,</p>
<p>b. The Conditional and Interrogative meanings being closely allied, this Pres. Indef. Tense is frequently employed when asking a question, especially with the implied ideas of permission and potentiality.</p>	<p>2. Interrogation,</p>
<p>હું અંદર આવું? <i>May I come in? Can I come in?</i> પરસાદ વિના કેમ પાકે? <i>How can the crops ripen without rain?</i> c. An implied wish can also be indicated by the Pres. Indef. Tense, and accordingly this tense is of frequent occurrence in prayer.</p>	<p>3. Desire,</p>
<p>એવા કોરા સરસ્વતીને પ્રસાદે એક વાર જોજ <i>May I, by the favour of Sarasvatī, some day see such a dictionary,</i> રાજાઓ તારા આસન આગળ પોતાના યુગટ લાવીને થકે <i>May kings lay their crowns before Thy throne,</i> ધંધર તમારું બલું કરે <i>May God prosper you!</i></p>	
<p>Note here the allied Precative form in -એ, §63.</p>	
<p>d. A frequentative meaning, 'used to,' can attach to the Pres. Indef.</p>	<p>4. Custom,</p>
<p>રાજા સર્વ ઉપર ઉપચીપણું રાખીને પ્રજાનો ધનસાદ કરે <i>The king, keeping authority over all, used to dispense justice to his subjects.</i></p>	
<p>e. The Pres. Indef. is occasionally employed as a Potential Future Indefinite.</p>	<p>5. Future action (potential),</p>

## PART III.

6. Present action (potential)

વરસાદ વિના પાકે ઝીનું કદી નહિ થાય *It can (will) never be that the crops can (will) ripen without rain.*

f. In Potential Passives the Pres. Indef. is frequently used with the present signification.

આ કામ મારાથી કરાય } *This work can be done by me, or*  
આ કામ મારાથી કરી શકાય } *I can do this work.*

7. general truths.

g. The Present Indef. may be employed for stating general truths. See §143.

માના હૃદયનો અનુભવ તો માત્ર જાણે *A mother alone knows (can know) the feelings of a mother's heart.*

## 141. The Future Indefinite Tense.

Fut. Indef. Tense to express

1. future action,

2. Courteous command.

હશે of a narration.

a. The Future Indef. indicates action in the future, whether real or supposed.

રાણી સાહેબ કાલે પધારશે *The queen will arrive to-morrow.*  
મારી વાત નહિ માનશો તો ... *If you will not heed my words ...*

b. Regarding the use of the Fut. Indef. as a 'polite imperative' see §63.

c. The Future Indef. of the verb 'to be,' હશે, may be used in narration as a Past Indefinite (with implied contingency).

કેટલેક વર્ષ નાજીશિકરે હશે *(Once upon a time) there was a foolish little boy.*

b. and of doubt.

d. હશે, as equivalent to the Subjunctive હેય, is frequently employed to express doubt or contingency.

અમ હશે પણ તે વિષે હું કશું જાણતો નથી *It may be so, but I know nothing about it.*

## 142. The Past Indefinite Tense.

Past Indef. Tense to express

1. past action,

2. action imminent.

3. Action relatively past.

a. The Past Indef. Indic. denotes action performed in past time ; thus હું ચડ્યો *I rose.*

b. The Past Indef. Indic. is sometimes used colloquially to express action to be done in the immediate future.

‘આણું લાવો,’ ‘લાવો, સાહેબ.’ ‘*Bring the dinner; I shall bring (it at once), Sir,*’ lit. ‘*brought, Sir.*’

c. In the protasis or conditional clause a verb may stand in the Past Indef. Indic. to express an action which, though yet in the future, is of Past time when considered in relation to the verb of the apodosis or principal clause.

હવે પછી ને બોલ્યા તો માર ખાશી *After this if you speak, you will be beaten.*

CHAP. IV.

Here the speaking, though as yet a future action, will by the time of the prospective beating have become a past action ; wherefore બોલ્યા in the Past Indefinite.

- d. The Past Indef. Subjunctive in the protasis or conditional clause is nearly always followed by the same verbal form in the apodosis or principal clause.

4. had .....  
would have.

These correlated Past Indefinite Subjunctives are equivalent to the English Conditional 'had' followed by 'would have.'

ને તેણે ચોકસાઈ કરી હોત તો આવો વખત આવતજ નહિ *Had he made careful enquiry, such a time would not at all have come.*

### 143. The Present Continuous Tense.

- a. The Pres. Indef. Indic. being for the most part employed in a subjunctival sense, the Pres. Cont. Indic. serves not only as a Continuous but also as an Indef. Indic.

Pres. Cont.  
Indic. serves  
1. as Indef.  
Indic.,

હું મારા ભાઈને ચાહું છું *I love my brother,*  
અમે કાગળો લખીએ છીએ *We are writing letters.*

- b. The Pres. Cont. Indic. is employed to express customary action or general truths. See also §140.

2. for general truths,

હું નિરાળે જઈ છું *I go to school,*  
પોશાક બદલવાથી તનદુસ્તી સારી રહેછે *By changing one's garments one's health keeps good.*

- c. In vivid narration the Pres. Cont., Indic. serves as an 'Historic Present' to express past action.

3. for Historic Present,

પેલો ગૃહસ્થ પણ જામા પહેરવા જાય છે, તો તે હાથેજ બિલકુલ જડ્યો નહિ *That gentleman also goes to put on his robe, but it was not to be found anywhere.*

- d. The Pres. Cont. Indic. can express action to be done in the immediate future.

4. for imminent future.

Thus હું જઈ છું, સાહેબ *I am going, Sir.*

### 144. The Past Continuous Tense.

- a. The Past Cont. Indic. expresses definite action going on during past time.

Past Cont  
Indic. for

## PART III.

1. past time,
2. 'used to.'

હું આખો ત્યારે તે બોલતો હતો *He was speaking when I came.*

b. The Past Cont. Indic. has often an implied *frequentative* meaning, 'used to,' which can be rendered still more emphatic by the omission of the auxiliary element હતો, -તી, -તું.

તે પુરાણ વાંચતો હતો *He was reading the Purāṇ, or he used to read the Purāṇ,*

રાય રંકને સમાન દષ્ટિયે જોતો *He (always) used to look with equal regard on rich and poor.*

## 145. Other Tenses.

Tens. forms  
in -વાનો and  
-નારો,

The Intentional Tenses contain either of the two Intentional Participles, though the -વાનો forms are more frequently used than the -નારો. Whichever form be employed, the meaning is not appreciably affected.

also in -યો  
and -એણો.

The Perfect Tenses contain either of the two declinable Perfect Participles in -યો (-ઈ, -ઈ) or એણો (-ણી, -ણું). With the latter the completeness of the verbal action seems to be somewhat more prominent than with the former.

મેં કામ કર્યું છે *I have done the work,*

મેં કામ કરેલું છે *I have done (and finished) the work.*

NOTE that while either the યો or the એણો forms may be used for the Compound Perfect Tenses, only the -યો, and not the એણો, forms are employed in the Simple Past Indefinite Tense.

Hence મેં કામ કર્યું *I did the work*, whereas expressions such as મેં કામ કરેલું must be regarded as having છે, or some other part of the auxiliary, understood.

## CHAPTER V.

### ON THE SIGNIFICATION OF THE INFINITIVES.

Infinitives are called verbal nouns because partaking of the nature both of a verb and of a noun. Like verbs, an infinitive if transitive can govern an object. Like nouns, an infinitive admits of case government and can itself be either the subject or the object of a verb.

CHAP. V.

Infinitive a  
verbal noun

#### 146. The Indefinite Infinitive.

- a. The Indef. Infinitive in -વે, -ળી, -વું is a verbal noun declined like any other noun save that the **એ** - termination, whether Locative or Agential, is wanting. Instead of the **એ** Loc. the **મ્** Loc. is used, and instead of the **એ** Agential the Ablative in -થી. Sometimes indeed the agential case of the Perf. Inf. is substituted for the same case of the Indef. Inf., thus **ચડયે** (for **ચડવાએ**), or its contracted form **ચડે**, instead of **ચડવાએ** or **ચડવે**.
- b. Regarding the Infin. of *purpose* in -વાને or -વા see §135.
- c. Regarding the Infin. with **જેણે**, expressing *duty*, 'ought,' see § 67 A.

Indef. Inf.  
1. as declined,

2. of purpose,  
3. of duty,

The **જેણે** is itself often omitted, but even then it is regarded as understood, and consequently the meaning and construction of the sentence remain unaltered, see §91, sentence 1.

- b. Regarding the Infin. with **હેતુ** expressing *necessity* or *wish*, see § 91, sentence 2.
- c. Regarding the Infinitive with **પડવું** expressing *obligation*, *necessity*, "have to," see the Obligative Compound Verb, § 87, A.
- f. Regarding the Oblique Infin. in -વા with **દેવું**, expressing *permission*, 'let,' see the Permissive Compound Verb, § 88.

4. of wish,

5. of obligation,

6. of permission,



## PART III.

## 7. of inception.

- g. Regarding the Oblique Infinitive in -વા with લાગવું, મંડવું, or માડવું, to indicate an action as *beginning*, see the Inceptive Compound Verb, § 89.

## 147. The Continuous Infinitives.

Cont. Inf.  
1. Locative  
to express  
time,

There are two continuous Infinitives, which are, however, identical in form. One bears the Sanskrit loc. fem. termination in અિ, and the other the Gujarātī neut. pl. termination also in અિ.

- a. The Locative Continuous Infinitive in -તિ is used as an adverbial adjunct to indicate *time during which, while*, also occasionally *by means of*. See § 138 C.

અહિં આવતાં ઘણી વાર લાગી *It took a long time to come here, lit. in the coming here.*

This Infinitival form can be repeated in order to emphasize the continuance of the verbal action.

તે દોડતાં દોડતાં પડી ગયો *He fell while running, lit. in the running (and) running.*

Regarding allied forms such as આવવામાં *in coming*, જતામાં *in going*, see § 138 C.

2. Neut.  
Plur. when  
associated  
with આવ-  
ડવું, શિખવું  
and શિખવડું.

- b. The Neut. Plur. Continuous Infinitive in -તિ occurs only in the Subjective Case, and only in connexion with the verbs આવડવું *to know (how to)*, શિખવું *to learn*, and શિખવડું *to teach*. With આવડવું invariably, and with શિખવું and શિખવડું generally, this -તિ Infinitive is substituted for the Inf. in -વું.

Thus મને અંગ્રેજી બોલતાં આવડે *I know how to speak English,*

હું ગુજરાતી લખતાં શિખું *I am learning to write Gujarātī,*

હું હિસાબ કરતાં શિખવું *I teach arithmetic, lit. the doing sums.*

## 148. The Intentional Infinitive.

The Intentional Infinitive in -વાનો, -વાની, -વાનું of a Transitive Verb occasionally agrees in gender and number with its object, as તેને દાણા દરમાં લઈ જવાના છે *He is to remove the grain into a hole ;*

but much more frequently the Infin. is used absolutely in the neut. sing., as.

અમા ચોરોને પકડવાનું તમને મુશ્કેલ લાગશે *You will find it difficult to catch such thieves.*

- a. The Int. Inf. scarcely differs in meaning from the Indef. Inf., though perhaps more of the idea of futurity enters into the former. The Int. Inf. is commonly employed in dependence on the verbs કહેવું *to tell*, સાંભળવું *to hear*, ફરમાવવું *to command*, and others.

તેણે તેઓને ભોંય સુવાનું કહ્યું *He told them to lie on the floor,*

મેં એનું બોલવાનું સાંભળ્યું *I heard what he said,*

તેણે તેઓને અપરદાર રહેવાનું ફરમાવ્યું *He bade them keep on their guard,*

મને આ દરવાજામાં પેસવાનું મળ્યું *I managed to enter by this door,*

તેના મનમાં પાછા જવાનું આવ્યું *He bethought himself of going back.*

- b. On the Int. Inf. with હોવું expressing necessity or wish, see § 91, sentences 3 and 4.

### 149 The Perfect Infinitive.

- a. The Perf. Inf. in -યા, -ય, -યું is employed as a tense form in the Past Indef. Indic. and in all Perfects of Trans. Verbs. See §§ 52 b, 58, 62.

- b. The Perf. Inf. is frequently used as a noun in one or other of the oblique cases.

શું એવું કશાને લીધે તેઓ મને કહાડી તો નહિ થકે ? *Will they not cast me out for having done so ?*

પ્રેમ રાખ્યાના કારણથી *For having loved,*

મરણ પામ્યા પહેલાં *Before having died.*

For Locative forms such as

તેને મૃત્યુ *Since his death,*

તેના આવ્યાને *Since his coming,* see § 138, A.

- c. Regarding the Neut. Plur. of the Perf. Inf. in -યાં as the first element of Frequentative Compound Verbs, see § 84.

CHAP. V.

Inten. Inf.  
serves  
1. as Indef.  
Inf.

2. to express  
wish.

Perf. Inf.  
1. as tense-  
form,

2. as noun,

3. in Freq.  
Comp.  
Verbs.

## CHAPTER VI.

### ON THE SIGNIFICATION OF THE PARTICIPLES.

<b>PART III.</b>	The Participles are verbal adjectives, inasmuch as like verbs they can govern, and like adjectives they can qualify, nouns.
Participle a verbal ad- jective.	<b>150. The Continuous Participles.</b>
Cont. Part. 1. as ad- jective,	<p>a. The Cont Part. in -તો, -તી, -તું is used as an adjective in adjectival agreement with the noun it qualifies.</p> <p style="text-align: center;">આવતો વખત    <i>the present time,</i> ઉગતું ઝાડ        <i>a growing tree.</i></p>
	This Cont. Part., if repeated, indicates more emphatically the continuance of the verbal action.
	<p style="text-align: center;">તે ગડગડતો ગડગડતો કપરના ઝો આગળ આવ્યો <i>Rolling and rolling it came before the mouth of the grave.</i></p>
2. as tense- form,	b. Regarding the Cont. Part. as the first element of all Continuous Tenses except the Pres. Cont. Indic. see §§ 54, 55, 60, 61, 62.
3. for 'used to,'	c. Regarding the Cont. Part. when employed in the Past Cont. Indic. without the auxiliary હતો, -તી, -તું, in order to express frequent or customary action, see § 144, 7
4. as Neg. Imperative,	d. Regarding the use of the Cont. Part. for the Neg <sup>peak</sup> Imperative, see § 71.
5. In Cont. Comp. Verbs	e. Regarding the use of the Cont. Part. with જવું, આવવું, and રહેવું, in Continuative Compound Verbs, see § 85.
6. as Cont. Infin.	f. This Cont. Part. occasionally does duty for a Cont. Infinitival form, and is then treated as a noun.
	<p style="text-align: center;">તેણે જતા આવતાનો ઝંપો તો ગડગડાટ સાંભર્યો <i>He heard a noise as of persons coming and going,</i> ત્યાં મેં ઝંપી વસ્તુ જોઈ કે જીવતા સુધી મને સાંભરશે <i>There I saw such things as I shall remember as long as I live.</i></p> <p>See also § 138, C.</p>

## 151. The Intentional Participles.

The Intentional participle in -નારે may be used with adjectival meaning.

બહુ બોલનારો માણસ *A man who talks much.*

When -નારો forms are adjectival, it will be found that they are nearly always the genitive of the Indef. Infin.

રમવાનો વખત *play-time, lit. time of playing.*

જવાનો લાગ *opportunity of going.*

- b. In all the Inten. Tenses either the -નારો or the -નારે Inten. Part is employed. The former ( -નારો ) is more frequently met with, but the latter can be substituted for it without appreciably affecting the meaning.

See §§ 56, 61.

હું જવાનો છું *I am about to go.*

તો હું જનારો હોત... *Had I been about to go .....*

The auxiliary in the Pres. Int. Ind. is sometimes, though rarely, omitted.

Thus હું તો જવાનો, *I indeed am going (am about to go),*  
જ ચવાતું તે થશે, *What will be, will be.*

## 152. The Perfect Participles.

- A. a. The Perfect Part. in -યું ( neuter ) is occasionally used with adjectival meaning, as ધાર્યું કામ *the work that had been thought of.*

- b. Regarding the Perf. Part. in -એ as a tense form in the Past. Indef. Indic. and in all Perfect Tenses of Intransitive Verbs, see §§ 52, 57, and 61.

- c. Regarding the use of the Perf. Part. in -એ with જવું in Continuative Compound Verbs, see § 85.

- B. a. The Perf. Part. in -એણા, -ણી, -ણું, is frequently used with adjectival meaning, as

કરેણું કામ *the work that has been done,*

રખડેણા છોકરો *a boy that has strayed.*

This form is sometimes employed without any general termination, thus

તે તો એક રખડેલ છોકરો છે *He is a boy given to straying.*

Note that in Trans. Verbs this Perf. Part. in -એણા has often the passival signification.

CHAP. VI.

Int. Part.  
1. as adjective,

2. as tense-form.

Perf. Part.  
in -યું,  
1. as adjective,

2. as tense-form,

3. in Cont. Comp. Verbs.  
Perf. part.  
in -એણું,  
1. as adjective,

## PART III.

લખેલા કાગળ *a written letter, i. e. a letter that has been written.*

This Perf. Part. is often used absolutely in the neut. sing., when, of course, it becomes practically a noun.

ઐનું લખેલું વાંચો *Read what has been written by him.*

2. as tense-form.

b. Regarding the Perf. Part. in -ઐલા as the first element of all Perfect Tenses, see §§ 57, 58, 61, 62.

### 153. The Connective Participle.

Connect. Part.  
1. associated with a verb,

a. When two or more verbs are employed in connexion with the same subject, all the verbs except the last usually appear in Gujarātī as Connective Participles in -ઈ or -ઈને.

Thus તેણે અમારી પાસે આવીને ઐવું કહ્યું કે .....

*He came to us and said .....*

તેણે પોતાના સરદારોને પાસે બોલાવી કહ્યું કે .....

*He called his officers near and said .....*

2. in 'Absolute' construction,

b. To express the attendant circumstances under which an action takes place the Connective Participle may be employed, the noun associated with the Participle being in the Subjective Case.

વાદળ ખુલ્લું થઈ તડકો પડ્યો હતો *The clouds having cleared, the sun shone forth.*

3. in Compound Verbs.

c. Regarding the use of the Connective Participle in -ઈ in Intensive, Completive and Potential Compound Verbs, see §§ 81-83.

## APPENDIX I.

### On the Origin of Gujarātī and the other Gaudīan Languages of India.

APPENDIX I.

“ગુજરાતી,—આર્ય કુલની—સંસ્કૃતની પુત્રી,—ધણી ઉત્કૃષ્ટ ભાષાઓની સગી! તેને કોણ કદી અપમાન કહે?” Taylor's Larger Guj. Gram., 2nd Ed., page 234.

The various Āryan tribes which in successive waves of immigration settled in Northern India not improbably spoke different dialects of a common language. In one of these dialects the hymns of the Vedas were first composed, and the Brāhman's of later years reduced to rigid rule the grammatical elements of this Vedic tongue, polishing, elaborating, and stiffening it into the classical Sanskrit or 'lingua confecta.' This however was a language not intended for the common people, a sacred language that none but priests and kings might claim to write or speak.

Sanskrit.

Yet while this elaboration of classical or literary Sanskrit was taking place, local plebeian dialects of the same were in process of development. These popular provincial forms of speech ultimately came to be regarded as corruptions of Sanskrit, and, as distinguished from it, were named Prākṛits, a term, which as used by the grammarians signifies 'derived.' Sāstrī Vrajlāl Kālidās in his Gujarātī Bhāshāno Itihās states હેમચંદ્ર પંડિતે પ્રાકૃત શાસ્ત્રનો અર્થ આર્ય કુલનો છે કે પ્રાકૃતિ અર્થે થયેલ સંસ્કૃત, અને તેમાંથી થયું અથવા તેમાંથી આપ્યું તે પ્રાકૃત; અર્થે સંસ્કૃત બગડીને ને ભાષા થઈ તેને પ્રાકૃત કહે છે. As being the *parent* of the Prākṛit languages Sanskrit is the પ્રાકૃત (Lat. *procreatrix*).

The  
Prākṛits.

In the passage from these early Prākṛits to the present Gaudīan languages five stages may be reckoned, each more or less distinct in character.\*

\* The classification of the Prākṛits here adopted is taken from an admirable article entitled 'A sketch of the History of Prākṛit Philology' contributed by Dr. A. F. Rudolf Hoernle to the Calcutta Review for October, 1880. For a fuller and very interesting account of the relations between the ancient and the 'modern Prākṛits,' the student is referred to that article itself and also to the introduction to the same author's 'Comparative Grammar of the Gaudīan Languages.'

## APPENDIX I.

First  
Stage.

## 1. The First Stage : B. C. 500-300 :

during which the main divisions were

- A. The Gāthā dialect, preserved in the Scriptures of the Northern Buddhists ;
- B. The Pāli of the South and South-West of As'oka's empire, preserved in the Scriptures of the Buddhists of Ceylon.

Second  
Stage.

## 2. The Second Stage : B. C. 300-1 :

represented in the grammar of Chanda. In this stage the Prākṛits may be divided into

- A. Western, or THE Prākṛit, in which Chanda includes the central Prākṛit or Half-Māgadhi, of the zone intermediate between, and to some extent overlapping, the districts in which the Western and the Eastern Prākṛits were spoken.
- B. Eastern Prākṛit, or Māgadhi.
- C. Northern Prākṛit, or Apabhrans'a, the 'corrupt' dialect, corrupted, that is to say, probably through the influence of the neighbouring Non-Prākṛitic languages. It was current in the North of India, including the countries lying immediately to the East and West of the Indus.

Third  
Stage.

## 3. The Third Stage : A. D. 1-300 :

approximately that of Vararuchi's grammar. The Prākṛit of this stage embraces

- A. Western Prākṛit divided into
  - a. S'aurasenī, an older branch, and
  - b. Mahārāshṭrī, a younger branch.
- B. Central, or Half-Māgadhi.
- C. Eastern Prākṛit, or Māgadhi.

During the period of this third stage the Northern Prākṛit with its name of Apabhrans'a became more and more dissociated from the other Prākṛits.

Fourth  
Stage.

## 4. The Fourth Stage : A. D. 300-800 :

exhibited in the grammars of Hemachandra, Trivikrama, and Subha Chandra. The divisions in this stage are :

- A. Western Prākṛit, including
  - a. S'aurasenī,
  - b. Mahārāshṭrī, of which there were two forms.

- 1) a vernacular form, the Mahārāshṭrī Proper, found principally in the sacred books of the Jains ;
- 2) a form artificialised and 'refined' by the grammarians, the Prākṛit of literature, the High Prākṛit, or THE Prākṛit *par excellence*.
- c. *Gurjarī*,  
d. *Sakhī*.
- B.** Central Prākṛit, including
- a. Western Middle, or Avantī ( Ujjayani ),  
b. Northern, or Prāchya,  
c. Southern, or Dākṣhiṇātya ( also called Vaidarbhī ),  
d. Eastern Middle, or Half-Māgadhi Proper.
- C.** Eastern Prākṛit, including
- a. Māgadhi Proper,  
b. Utkalī.
- D.** Northern Prākṛit, including  
Bahlikī ( whence the modern Western Panjābī and Pashtu ).

During the period of this fourth stage the term Apabhraṃs'a, or 'corrupt,' Prākṛit had quite lost the meaning of Northern Prākṛit, which it had borne in the period of the second stage, and came to be now applied indiscriminately to any form of Prākṛit other than the Mahārāshṭrī.

5. The Fifth Stage : A. D. 800-1100 :  
transitional between the late Prākṛits and the Gauḍians or modern Āryan Vernaculars of India. It includes :
- A.** Western Gauḍian, with its subdivisions
- a. (S'aurasenī) W. Rājputānī or Mārwaḍī, and perhaps E. Panjābī,  
b. (Mahārāshṭrī Proper) W. Hindī (and Literary Mahārāshṭrī),  
c. (Gurjarī) *Gujarātī*,  
d. (Sakhī) Sindhī,  
e. (Avantī) E. Rājputānī,  
f. (Prāchya) Baiswārī,
- B.** Central Gauḍian, co-extensive with
- a. (Dākṣhiṇātya) Marāṭhī.
- C.** Eastern Gauḍian, with its subdivisions
- a. (Half-Māgadhi Proper) E. Hindī,

Fifth  
Stage.

APPENDIX I.



## APPENDIX I.

b. (Māgadhi Proper, or Gaudī) Bangālī,

c. (Utkalī) Oriya.

During the period of this fifth stage the Northern Prākṛit (W. Panjābī and Pashtu) of the Fourth Stage yielded so greatly to the influence of neighbouring non-Prākṛitic languages as to lose nearly all its distinctive Prākṛitic features.

Paisāchi.

NOTE 1. The Paisāchi (or Demon Prākṛit) seems to have been a late Prākṛit of the Southern and Middle portions of the zone intermediate between the E. and W. Prākṛits, but modified or distorted by the linguistic influence of neighbouring non-Āryan (and therefore 'demon'!) tribes. Pāli, on the other hand, is an early and pure Prākṛit of the Southern and South-Western portions of this same intermediate district.

Pāli.

Apabhraṁśa

NOTE 2. The name Apabhraṁśa meant in the second stage (B. C. 300-1) the Prākṛit of the Northern districts, East and West of the Indus. In the Third stage (A. D. 1-300) the term seems to have so far dropped out, that its meaning became lost or obscured. In the Fourth Stage and since then (from A. D. 300 onwards) Apabhraṁśa has been used to signify any Prākṛit other than the Mahārāshṭrī.

Date of the  
origin of  
Gujarātī.

NOTE 3. The Prākṛits are, like the Sanskrit, synthetical languages. If we may regard the Gauḍian languages as having originated at a time when they became analytical rather than synthetical in their character, then Hindī should date from about the 11th century A. D., while Gujarātī and Panjābī, coming from the same Prākṛitic stock as Hindī, scarcely admitted of being distinguished from the latter at its rise in the 11th century. By the middle of the 15th, century, however, Narsingh Mehtā was composing his poems in pure Gujarātī. Hence the genesis of the Gujarātī language must date not earlier than the 11th, and not later than the 15th, century after Christ. According to Sāstrī Vrajlāl Kālidās Early Gujarātī extends from about 1050—1550 A. D., and Modern Gujarātī from 1550 A. D. onwards.

## APPENDIX II.

### The Language-area of Gujarātī.

The language-area of Gujarātī may be circumscribed by a line drawn from Damān to Dharampūr, and thence through Barwānī, Udaipūr, Mount Ābū, Rādhānpūr, Dwārkā and Diu back to Damān—or roughly by the four-sided figure, of area about 75,000 square miles, whose corners are Damān, Barwānī, Udaipūr and Dwārkā.

Gujarāt is bounded as to language  
on the South by Marāṭhī,  
on the East by Hindi,  
on the North and North-East by Vraj, Mārwaḍī and  
Mewāḍī and across the gulf of Kachchh by Kachchhī.

The total number of Gujarātī speakers is probably between ten and eleven millions.\*

Gujarātī is generally understood not only in the province of Gujarāt itself but also in Kachchh, where, though Kachchhī is the spoken language, Gujarātī is employed in all official documents and for commercial correspondence.

Probably one-third of all the inhabitants of the city of Bombay are Gujarātī speakers, these including not merely the numerous Gujarātīs resident there but also many immigrants from Kachchh (S'ēṭhs, Bhāṭiās, and Muhammadans) and from the Konkan (Hindū and Muhammadan Marāṭhās), as well as nearly all the Mārwaḍīs, Vorās (Borahs) and Pārsīs.

\* From information kindly supplied by J. A. Baines, Esq., I. C. S., Census Commissioner for India, it appears that at the census taken in February 1891 the total number of persons returning Gujarātī as their parent-tongue was 10,619,789, including about 80,000 silk-weavers of the South, who call their dialect Nāgaram, Patnuli, or Saurāshtram. It is seventh in rank of the vernaculars of India. Besides the Gujarātī speakers there were returned 439,697 speakers of Kachchhī.

APPENDIX II

Circumference of language-area of Gujarātī.

Language boundaries of Gujarātī.

Gujarātī in Kachchh,

and in Bombay.

Number of Gujarātī speakers.

## APPENDIX III.

### The Grammar of Gujarātī Sounds.

*"In this respect Philology is really but a subdivision of applied Anatomy and Physiology."* Prof. Macalister.

#### APPENDIX III.

In Part I. we treated of the Grammar of Gujarātī letters, these letters being the alphabetic signs or symbols adopted to represent to the eye the various sounds heard in Gujarātī speech. In this Appendix we purpose treating of the Gujarātī alphabetic sounds themselves, their clasification and method of production. As the first step towards estimating their phonetic properties, it is necessary to understand clearly the difference

- A. between sonants and surds,
- B. between vowels, semivowels and consonants, and
- C. between nasals and non-nasals.

#### A. On the Difference between Sonants and Surds.

The material of speech is breath, which on its expulsion from the lungs passes through the glottal chink formed between the vocal ligaments of the larynx, and thereafter issues through the mouth or nose or both as a current of expired air.

Breath  
through  
glottal  
chink  
a) when  
open,

a) The breath from the lungs may stream through the larynx when its glottal chink is open, but after passing the open chink may meet with some obstruction or constriction in the mouth or nose. When this is the case oral or nasal noise of a more or less consonantal character will be produced.

b) when  
closed.

b) The breath may in its passage upwards from the lungs strike against the vocal ligaments while they are so drawn together as to completely close the glottal chink. These vocal ligaments, however, being elastic, yield with a vibratory movement to the upward current of breath sufficiently to allow of its passage past them in a series of short and feeble puffs. Hence the breath, unvocal till reaching the glottal chink, becomes there changed to

APPENDIX  
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those sonorous undulations which constitute tone of a more or less vocalic character. Breath on which laryngeal tone has been thus impressed is commonly termed 'voice,' in order to distinguish it from unvocalized toneless breath. After issuing from the larynx 'voice,' or toned breath, may, equally with the toneless breath, meet with some obstruction or constriction in the mouth or nose. When this is the case the 'voice' receives an added element of oral or nasal noise more, or less consonantal in character.

Those alphabetic sounds which are characterized by the presence of laryngeal tone are called *Sonants*. In order to their utterance the breath from the lungs is in its passage through the larynx converted to 'voice' by reason of vibrations induced in the vocal ligaments.

Sonants.

Those alphabetic sounds which are characterized by the absence of laryngeal tone are called *Surds*. In order to their utterance the breath from the lungs in its passage through the larynx does not undergo conversion to 'voice' but remains toneless breath.

Surds.

In Gujarātī the surds are fourteen, ક, ખ, ગ, ઘ, ઙ, ચ, છ, જ, ઝ, ઞ, ટ, ઠ, ડ, ઢ, ણ, and visarg : h; while all the remaining alphabetic sounds are, of course, sonants.

**B. On the Difference between Consonants,  
Vowels and Semi-vowels.**

We have already seen that in order to the production of the alphabetic sounds laryngeal tone may be present (as in the sonants) or may be absent (as in the surds). We have also seen that, whether laryngeal tone be present or absent, the element of noise may be produced by reason of the issuing 'voice' or 'breath' meeting with some obstruction or constriction in the nose or mouth.

a) Now when the issuing breath is marked by the predominance of laryngeal tone over oral or nasal noise, the resulting sound is called a *Vowel*.

Vowel.

b) When, on the other hand, there may or may not be any laryngeal tone but there is a distinct predominance of oral or nasal noise, the resulting sound is called a *Consonant*.

Consonant.

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Semi-vowel.

- c) When, yet again, both laryngeal tone and oral noise are present and each is so distinctly present that neither can be regarded as subordinate to the other, the resulting sound is called a *Semi-vowel*. Semi-vowels might, of course, with equal correctness have been designated 'Semi-consonants;' and, as a matter of convenience, they are usually included by grammarians in the class of consonants.

In Gujarātī the vowels are eleven, namely અ, આ, ઇ, ઈ, ઉ, ઊ, ઋ, ૠ, એ, ઐ, ઔ ;

the consonants, exclusive of semi-vowels, are twenty-nine, namely the twenty-five alphabetic sounds from ક to ય, and also રી, વ, ળ, હ ;

and the semi-vowels are five, namely ય, ર, લ, વ, ળ.

### C. On the Difference between Nasals and Non-nasals.

Non-nasals.

The 'soft palate,' or 'veil of the palate,' being moveable, it may be raised so as to close the orifice connecting the pharynx (or termination of the throat-canal) with the nasal cavities. When this is the case, breath issuing from the lungs passes below the soft palate into the mouth, and thence to the outer air.

Nasals.

But the 'veil of the palate' may be lowered, so as to expose the orifice connecting the pharynx with the nasal cavities. In this case the breath issuing from the lungs, or part of it at least, passes behind and above the soft palate, and becomes modified by the resonance due to the nasal cavities.

Sounds that have received this added element of nasal resonance are called *Nasals*, and sounds free from nasal resonance are called *Non-nasals*.

In Gujarātī the nasals are six, namely

ક ના, ગ ના, લ ના, વ ના, ય ના, and anusvār ન, while all other alphabetical sounds are non-nasals.

Before proceeding to the Tables of the Gujarātī letters, phonetically considered, we shall indicate yet one more method frequently adopted for the classification of alphabetic sounds. In the utterance of nearly all elemental sounds the continuous out-flow of breath is obstructed or constricted at some part or other of the vocal organs.

Now if this contact, or strait, be formed

between the two vocal ligaments, the sound

is ... .. *glottal*,

between the back of the tongue and the

soft palate, the sound is ... .. *guttural*,

between the middle ( and blade ) of the

tongue and the hard palate, the sound is *palatal*,

between the point (or blade) of the tongue

reversed and the dome of the palate, the sound is ... .. *cerebral* ,

between the point of the tongue and the

teeth or upper gums, the sound is ... .. *dental*,

between the upper teeth and the lower lip,

the sound is ... .. *dento-labial*,

between the upper and the lower lips, the

sound is ... .. *labial*.

In Gujarātī

the glottals are : *h* હ

the gutturals ક ગ ઙ ઘ ઙ

the palatals ચ છ જ ઝ ઞ રા ય ળ ળ ય

the cerebrals ટ ઠ ડ ઢ ઢ ધ ધ ધ ધ ધ

the dentals ત થ દ ધ ન સ લ (લ) (લ)

the dento-labial વ

and the labials પ ફ બ ભ મ ઉ ઊ યા

The two vowels ય and યા, being formed without any localized obstruction or constriction, do not fall in any of the above classes.

Also the diphthongal vowels યે and યા cannot be assigned to any one class in the above Table, inasmuch as each of these diphthongs is essentially a *glide*, the vocal organs changing in the case of યે from the યા to the ળ position, and in the case of યા from the યા to the ઉ position.

The two following Tables of Surds and Sonants and of Vowels and Consonants are sufficiently explicit to stand in need of no detailed explanation.

The third Table, that of Nasals and Non-nasals, will be understood on reading the explanatory remarks following it.

APPENDIX  
III.

Alphabetic  
sounds  
arranged  
according  
to the  
organs  
employed  
in their  
production.

## A. SURDS AND SONANTS.

CONTACT, OR STRAIT, FORMED BY		SURDS (consonants).									
		Vocal Ligaments	Back of Tongue and Soft Palate.	Middle of Tongue and Hard Palate.	Middle and Blade of Tongue and Hard Palate.	Blade of Tongue reversed and Dome of Palate.	Point of Tongue reversed and Dome of Palate.	Point of Tongue and Upper Gums.	Point of Tongue and Teeth.	Upper Teeth and Lower Lip.	Upper Lip and Lower Lip.
Oral	Breath completely checked ...	.....	ક વ	ચ ળ	.....	.....	ડ ઢ	.....	ત થ	.....	પ ફ
	Breath issues cen- trally ...	ઃ <u>h</u>	.....	.....	ઝ	ચ	.....	ઝ	.....	.....	.....
	Breath issues later- ally ...	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	Breath issues trilled	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
SONANTS (consonants).											
Oral	Voice completely checked ...	.....	ગ ઘ	ગ ળ	.....	.....	ડ ઢ	.....	ઙ ઞ	.....	ચ ળ
	Voice issues cen- trally ...	ઃ	.....	ચ	.....	.....	.....	.....	.....	.....	.....
	Voice issues later- ally ...	.....	.....	.....	.....	.....	ળ	.....	ઠ	.....	.....
	Voice issues trilled	.....	.....	.....	.....	.....	ર	.....	.....	.....	.....
Nasal	Voice (in mouth) completely checked.	.....	ઙ	.....	ઞ	.....	.....	.....	ઙ	.....	ઞ
Class	... ..	Glottal.	Guttural.	Palatal.	Cerebral.	Dental.	Dento-labial	Labial.			
Position	... ..	Back.			Middle.			Front.			

SONANTS (vowels).											
General Openness.						Localized Approach.					
				Wide : Funda- mental.	Less wide: Funda- mental dimmed.	Palatal.		Cerebral.	Dental.	Labial.	
						Border- line.	Pure.			Border- line.	Pure.
Oral	Voice issues centrally	...	...	अ॥	अ	अ	इ ई	.....	.....	अ॥	उ ऊ
	Voice issues laterally	...	...	.....	.....	.....	.....	.....	(ल)(ळ)	.....	.....
	Voice issues trilled	...	...	.....	.....	.....	.....	अ (ऋ)	.....	.....	.....
Nasal	Voice issues centrally	...	...	अ॥	अ	अ	इ ई	.....	.....	अ॥	उ ऊ

NOTE.—1.  $\text{ॡ}$   $\text{ॢ}$  is a transition sound produced when, by a gradual closing of the glottal chink, the vocal ligaments pass from the position for breath to that for voice; and accordingly  $\text{ॡ}$  must always be followed by a sonant (vowel or consonant.)

2. Visarga :  $\text{ॣ}$  is a transition sound produced when, by a gradual opening of the glottal chink, the vocal ligaments pass from the position for voice to that for breath; and accordingly : must always be followed by a surd.

“Vowels are finished in different ways analogous to those in which they begin :

(1) by a gradual opening of the glottis, the final glide passing through whisper to breath, which gives the ‘gradual’ ending;  
(2) by a cessation of expiration while the glottis is still closed for voice, giving the ‘clear’ ending.

If uttered with stress after the vowel (a) for example, (1) becomes (aH), which is still the Sanskrit visarga.”

Sweet’s Handbook of Phonetics, page 65.

Hence visarga is always preceded by a vowel and becomes in fact a ‘vowel-finish.’





[illegible]

## B. 2. VOWELS.

Air issuing from lungs is subjected to											
Glottal Modification, so as to produce Predominance of Laryngeal Tone. The issuing air is											
Free, owing to open oral passage,											
but nasal passage is completely closed.      while nasal passage also is open,											
Breath with glottal tone.											
SONANT.											
	1	2	3	4	5	6	7	8	9	10	
General Openness.	.....	.....	અહી	...	.....	.....	... ..	અહી	...	.....	Wide: "Fundamental vowel-tone of the human voice."
	અહ	.....	.....	...	.....	અહ	.....	.....	...	.....	Less wide: fundamental dimmed.
Localized Approach	.....	.....	.....	અહ	.....	.....	.....	.....	અહ	.....	Palatal { Border-line towards general open-ness, Pure.
	.....	હ	ફ	...	.....	.....	હ	ફ	...	.....	
	.....	જ	(જ)	...	.....	.....	.....	.....	...	.....	
	.....	(જ)	(ઝ)	...	.....	.....	.....	.....	...	.....	
	.....	.....	.....	અહી	.....	.....	.....	.....	અહી	.....	Dental { Border-line towards general open-ness, Pure.
	.....	ક	ઘ	...	.....	.....	ક	ઘ	...	.....	

1	2	3	4	5	6	7	8	9	10
dimmed.	simple.	simple.	intermediate.	diphthongal.	dimmed.	simple.	simple.	intermediate.	diphthongal.
short.		long.			short.		long.		
pure.				nasal.					
Vowel.									

NOTE.—The diphthongs  $\text{ai}$ ,  $\text{ei}$ ,  $\text{oi}$ ,  $\text{ui}$  do not admit of insertion in this Table. Being essentially a *glide* from one simple vowel to another, a diphthong requires for its correct representation a *line slanting* from its initial to its final vowel.  $\text{ai}$  is the glide from  $\text{ai}$  to  $\text{e}$ ,  $\text{ei}$  from  $\text{ai}$  to  $\text{e}$ ,  $\text{oi}$  from  $\text{oi}$  to  $\text{e}$ , and  $\text{ui}$  from  $\text{ui}$  to  $\text{e}$ .







## Remarks on the Table of Nasals and Non-nasals.

The vowel **अ**, which has been well called "the fundamental vowel-tone of the human voice," is the natural utterance of the mouth when wide open, and is free from any distinctively guttural, palatal, cerebral, dental, or labial, quality. But, on the other hand, each of the five consonants **क ख ग घ ङ** and **च** possesses a distinctive quality of its own, and each requires for its utterance complete closure at some point or other of the mouth. Hence all the simple alphabetic sounds must admit of localization between the central **अ** (completely open) and the circumferential **क ख ग घ ङ च** (completely closed). The Table represents these sounds duly localized.

Circle 2 is assigned to the "dimmed vowel" **अ**. It is an **अ** sound uttered with the mouth less widely open, but it, equally with **अ**, is independent of any guttural, palatal, &c., modification. The clear distinct **अ** sound being represented by the definite central point, the dimmed indistinct **अ** may appropriately be assigned a small area round the **अ** centre.

Circle 3 represents the "intermediate vowels" **इ** and **ए**. For the utterance of **इ** the tongue assumes a definite place intermediate between the positions required for **अ** and **य**. Hence **इ** stands in the diagram midway between those vowels. For a similar reason **ए** is placed midway between **अ** and **उ**.

Circle 4 is the circle for the simple vowels, **य** being on the palatal arc, **र** on the cerebral, (**ल**) on the dental, and **व** on the labial. As all these vowels when long differ from their corresponding shorts in quantity alone (or prolonged time of utterance), and not at all in quality, one and the same point in the diagram serves to represent either a long vowel or its short.

Circle 5 is the circle for the semi-vowels, of which **य** is on the palatal, **र** on the cerebral, and **ल** on the dental arcs. **य**, as being a dento-labial, stands on the border-line between the dental and the labial arcs. The remaining semi-vowel, **व**, is a true cerebral, and is hence placed on the cerebral arc but towards the **ल** position because of its affinity in some respects to that consonant.

Circle 6 is assigned to the aspirate **ह**. This letter is itself glottal (see Note on Table A). The breath, after issuing as

### APPENDIX III.

Fundamental vowel-tone **अ**.

अ, or 'dimmed,'  
**अ**.

Intermediate  
**इ** or **ए**.

Simple vowels  
**य, र, (ल), व**.

Semi-vowels  
**य, र, ल, व**.

Aspirate **ह**



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III.

	‘voice’ from the glottis, may undergo some supper-glottal modification according as the vocal organs are in their guttural, palatal, &c., positions. Still the change of quality thus produced is so slight that it may be, and in Gujarātī is, disregarded, and consequently the single symbol $\text{ḥ}$ represents the glottal aspirate, whatever quality be subsequently impressed upon it by the upper resonance cavities.	
Sibilants શ, ષ, સ.	Circle 7 is the circle for the sibilants, શ standing on the palatal, ષ on the cerebral, and સ on the dental arcs.	
Visarg.	Circle 8 is assigned to the spirant : ( $\text{h}$ ). It is a feebler sound than the aspirate $\text{ḥ}$ , and is moreover non-vocal, a ‘breath’ and not a ‘voice,’ thus an essentially glottal spirant (see Note on Table A).	
Mutes (non-nasal).	Circles 9-12 are all assigned to the non-nasal mutes. On circle 9 are the five asper (or શ્ચ્ચ્ચ્ચ્ચ) and on circle 10 the five lenis (or ષ્ચ્ચ્ચ્ચ્ચ) sonants; while on circle 11 stand the five asper (or શ્ચ્ચ્ચ્ચ્ચ) and on circle 12 the five lenis (or ષ્ચ્ચ્ચ્ચ્ચ) surds.	
Oral passage a.) open,	<i>No Closure:</i>	All the sounds represented from the centre up to and including circle 4 are vowels, and in their utterance the oral passage is open. (The Greek <i>phōnēnta</i> ).
ઑ) contracted,	<i>Partial Closure:</i>	All the sounds on or between circles 5 and 8 require for their utterance either an oral strait or very slight contact of the vocal organs. (The Greek <i>hēmiphōna</i> ).
ઔ) closed.	<i>Complete Closure:</i>	All the sounds on or between circles 9 and 12 require for their utterance complete contact at some point or other of the mouth. (The Greek <i>aphōna</i> ).
Diphthongs	The two dotted lines denote the two diphthongs ઝૈ and ઞૈ, the former (ઝૈ) being a glide from the ઞ to the ળ positions, and the latter (ઞૈ) a glide from the ઞ to the ળ positions.	
Conjunct consonants.	A dotted line passing from ક to ષ would represent the conjunct letter ક્ષ (= ક + ષ), and any other non-nasal conjunct can be indicated in a similar manner. Naturally no single point in the diagram would suffice to represent either a diphthongal vowel	

or a conjunct consonant. For the graphic representation of these a line with arrow-head becomes necessary.

In the Table of Nasals the sounds represented from the centre ઑ up to and including circle 4 are "nasal vowels," which differ from the correspondings "pure vowels" in the Table of non-nasals merely by the addition of nasal resonance. This difference is indicated to the eye by the added anusvār point.

On the outermost circle in the Table of Nasals stand the five "nasal mutes," ડ on the guttural, ણ on the palatal, ભ on the cerebral, ટ on the dental, and મ on the labial arcs. In order to the utterance of each of these, while nasal resonance is secured by reason of the nasal passage being open, the mouth at some point or other must be completely closed.

It is well to keep clearly in mind that

- 1) non-nasal ("pure") vowels require an open oral but a closed nasal passage :
- 2) nasal vowels an open oral and an open nasal passage :
- 3) non-nasal mutes a closed oral and a closed nasal passage :
- 4) nasal mutes a closed oral and an open nasal passage.

NOTE 1: It should be mentioned that in a considerable number of Gujarātī words ઑ is generally sounded not as the *o* of *note* but as the *aw* of *law*, or as the 'broad *a*' of *all*. It is then a true intermediate between the 'neutral *a*' of *far* and the 'long *o*' of *note*. The following are a few examples of words in which ઑ takes this 'broad *a*' sound.

- ઑમરમાઈ *f.* a step-mother.  
 ઢાઑલ *f.* a cuckoo.  
 ઢાઑલો *m.* a coal.  
 ઢાગળિયું *n.* cholera.  
 ઢાંડ *n.* a wood-apple.  
 ઢાંડો *f.* a byre.  
 ઢાંડો *f.* a score (20), also a shell.  
 ઢાંણ *pron.* who?  
 ઢાંણી *f.* a small hoe.  
 ઢાંણો *m.* a mouthful.

### APPENDIX III.

Nasal  
vowels.

Nasal  
mutes.

ઑ sounded  
as English  
*awe*.

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## III.

ઑળ *m.* oil-cake ; *f.* a search.

ગોખલ *m.* a recess in a wall.

ગોર *m.* a family priest.

ગોળ *m.* treacle.

ચોક *m.* a quadrangle.

ચોક્કી *f.* a police-station.

ચોક્કિયું *n.* a period of 90 minutes.

ચોતરફ *adv.* on all sides.

ચોથ *f.* a tribute of one-fourth of the revenue ; *also* the fourth day of the lunar fortnight.

ચોધાફું *adj.* four-edged.

ચોરસ *n.* a square.

છે *inter.* a fig for !

દોઢ *num.* one and a half.

ધોળું *adj.* white.

નોખું *adj.* separate.

નોધ *f.* a memorandum.

પેર *f.* last year, *also* next year.

પોળું *adj.* wide.

મીઠું *adj.* dear.

મહોફું *n.* the face,

મોર *m.* tree-blossoms,

મોસાળ *m.* maternal grandfather's house.

સાંડી *f.* a slave-girl.

સેડ *f.* the side.

સેત *prep.* with.

સેળ ( or સેર ) *m.* a weal.

એ sounded  
as 'short e.'

A very full list is given on page ૭૧ of the Narmakos', where also will be found a list of the Gujarātī words in which એ takes the sound of 'short e' in *met*, a sound intermediate between the 'neutral a' of *far* and the 'long e' of *pique*.

That in Gujarātī the vowels એ and ઐ are thus of variable quality is probably due to the fact that already in Prākṛit these vowels were no longer diphthongs, and, as to quality, might be either long or short. See Cowell's edition (1868) of Vararuchi's Prākṛita Prakāś'a, page xviii. A different explanation, however, has been suggested by Narasinha Rāv Bholānāth on pages 35-39 of his scholarly ગુજરાતી ભાષાની હાલની જોડણીની પદ્ધતિ વિશે વિચાર.

NOTE 2: When a vowel (non-initial) immediately precedes the aspirate ལ, and the same or another vowel immediately follows it, the former vowel is almost entirely lost to sound. APPENDIX III.

Thus མཐའི་ལྷོ་ *mahārāṇī* = *m'hārāṇī*; མཐའ་ *mahatva* = *m'hatva*; མཐའ་ལྷོ་ *mahenat* = *m'henat*; མཐོ་ *kaho* = *k'ho*.

If, however, the preceding vowel be རྩ and the succeeding ལ, the two combine in sound so as to form diphthongal *au* (Eng. *ow* of *how*); and in like manner རྩ and ལ་ combine to form diphthongal *ai* (Eng. *y* of *my*).

Thus རྩལ་ *bahu* = *b'hau*; ལལ་ *vahu* = *v'hau*; རྩལ་ལྷོ་ *mahudun* = *m'haudun*; རྩལི་ *lahiyo* = *l'haiyo*.

## APPENDIX IV.

### Guna and Vṛiddhi.

APPENDIX  
IV.

Guna and  
Vṛiddhi of

1. i, ū, rī, lṛī

Certain Gujarātī words, Sanskr̥tic in origin and character, are liable to the vocalic changes termed by Sanskr̥it grammarians

Guna ( गुण = a quality ) and Vṛiddhi ( वृद्धि = increase ).

The lesser, Guna, modification results from prefixing *short a*, and the greater, Vṛiddhi, from prefixing *long ā*, to a given vowel.

1. If the given vowel be i, u, rī or lṛī, we have

a + i or ī = e	ā + i or ī = ai
a + u or ū = o	ā + u or ū = au
a + rī or rī = ar	ā + rī or rī = ār
a + lṛī or lṛī = al.	ā + lṛī or lṛī = āl.

Hence the Guna of i or ī is e; of u or ū is o; of rī or rī is ar; of lṛī or lṛī is al.

And the Vṛiddhi of i or ī is ai; of u or ū is au; of rī or rī is ār; and of lṛī or lṛī is āl.

2. a, e, o. | 2. If the given vowel be a, or e (= a + i), or o (= a + u), we have

Hence, whether a or ā be prefixed, a changes to ā, e to ai, and o to au. This sole modification is accordingly reserved for those occasions which demand the more emphatic or greater Vṛiddhi change. Thus a, e, o undergo no variation for Guna, but the Vṛiddhi of a is ā, of e is ai, and of o is au.

3. ā, ai, au | 3. If the given vowel be ā, or ai (= ā + i), or au (= ā + u), we have

$$\begin{array}{l} + \bar{a} = \bar{a} \qquad \qquad \qquad \bar{a} + \bar{a} = \bar{a} \\ \bar{a} + \bar{a} = \bar{a} \end{array}$$

$$= a + \bar{a} + u = \bar{a} + u = au. \quad \bar{a} + au = \bar{a} + \bar{a} + u = \bar{a} + u = au.$$

Hence, whether a or ā be prefixed, ā remains ā, ai remains ai, and au remains au, and accordingly ā, ai and au are unaffected by either Guna or Vṛiddhi.

The following Table exhibits all the Guṇa or Vṛiddhi changes. APPENDIX

Original Vowel	IV.									
	a	ā	i or ī	u or ū	ṛi or ṛī	ḷi or ḷī	e	ai	o	au
Guṇa	*	*	e	o	ar	al	*	*	*	*
Vṛiddhi	ā	*	ai	au	ār	āl	ai	*	au	*

\* The "original vowel" undergoes no modification.

The following are examples of Guṇa or Vṛiddhi changes in Gujarātī.

a vṛiddhied to ā	સક્રિ	સાંક્રિતિક
i gunated to e	વિદ્યા	વેદ.
i vṛiddhied to ai	વિદ્યા	વૈદિક
u gunated to o	બુદ્ધ	બોધ
u vṛiddhied to au	બુદ્ધ	બૌદ્ધ
e vṛiddhied to ai	એક	એકય
o vṛiddhied to au	ઓસડ	ઓપધી

## APPENDIX V.

### Sandhi.

#### APPENDIX V.

Sandhi (संधि) is the term employed in Sanskrit Grammar to indicate the euphonic combination of the final and initial letters of consecutive words or of the consecutive parts of a compound word.

In Gujarātī the rules of Sandhi apply only to its purely Sanskritic words. The following are most of the Sandhi rules that will be found helpful in Gujarātī.

#### I. Vowel-sandhi producing a) ā, ī, ū,

#### I. Rules for the combination of vowels.\*

1. Any simple vowel followed by its own long or short coalesces with it so as to form its own long.

$$\overset{\sim}{a} + \overset{\sim}{a} = \overset{\sim}{a}; \quad \overset{\sim}{i} + \overset{\sim}{i} = \overset{\sim}{i}; \quad \overset{\sim}{u} + \overset{\sim}{u} = \overset{\sim}{u}.$$

$$\text{પરમ} + \text{અર્થ} = \text{પરમાર્થ} \quad \text{benevolence.}$$

$$\text{કવિ} + \text{ધૃતર} = \text{કવીર} \quad \text{chief poet.}$$

$$\text{ભાત્ર} + \text{ઉદય} = \text{ભાત્રુદય} \quad \text{sunrise.}$$

#### b) e, o,

2. The vowel a or ā followed by any dissimilar simple vowel blends with it so as to form a diphthong.

$$\overset{\sim}{a} + \overset{\sim}{i} = e; \quad \overset{\sim}{a} + \overset{\sim}{u} = o.$$

$$\text{પરમ} + \text{ધૃતર} = \text{પરમેતર} \quad \text{The Supreme Being.}$$

$$\text{અસ્ત} + \text{ઉદય} = \text{અસ્તોદય} \quad \text{rising and falling.}$$

Note also  $\overset{\sim}{a} + \text{ri} = \text{ar}$ , thus મહા + રિષિ = મહર્ષિ a great sage.

3. When a or ā is followed by a diphthong, no Sandhi combination takes place in Gujarātī.

#### c) y, or v, with vowel.

4. The vowels ī and ū followed by any dissimilar vowel change to their corresponding semi-vowels y and v respectively, to which the following dissimilar vowel is added.

$$\overset{\sim}{i} + \overset{\sim}{a} = y\overset{\sim}{a}$$

$$\overset{\sim}{u} + \overset{\sim}{a} = v\overset{\sim}{a}$$

$$\overset{\sim}{i} + \overset{\sim}{u} = y\overset{\sim}{u}$$

$$\overset{\sim}{u} + \overset{\sim}{i} = v\overset{\sim}{i}$$

\* In the examples of the application of Sandhi the final consonant of a word is regarded as maintaining its 'inherent a'; thus પરમ = parama, અસ્ત = asta.

$\overset{v}{i} + e = ye$ 
 $\overset{v}{i} + ai = yai$ 
 $\overset{v}{i} + o = yo$ 
 $\overset{v}{i} + au = yau$ 
 $\overset{v}{u} + e = vo$ 
 $\overset{v}{u} + ai = vai$ 
 $\overset{v}{u} + o = vo$ 
 $\overset{v}{u} + au = vau.$ 

અનાદિ + અનંત = અનાદ્યનંત without beginning or end.

પ્રતિ + એક = પ્રત્યેક each, every one.

મનુ + અંતર = મનંતર a Manu-cycle.

5. When any diphthong is followed by any vowel no Sandhi combination takes place in Gujarātī.

II. Rules for the combination of consonants.

A. Visarg Sandhi, or Sandhi when the first element is a Sibilant :

A Visarg Sandhi.

1. Sibilant followed by a Sonant :

a)—as before any sonant consonant changes to o, while the sonant consonant remains unchanged.

—as + Sonant.

મનસ્ + હર = મનોહર that steals away the mind, fascinating.

b)—as before a changes to o, while the following a is lost.

મનસ્ + અર્થ = મનોર્થ purpose of the mind, design.

c)—as before any vowel other than a loses the s, while the remaining a coalesces with the following vowel in accordance with the rules of Vowel Sandhi.

મનસ્ + ઉમંગ (= manas + umaṅg) = મનોમંગ pleasing to the mind, agreeable.

d)—s (but not -as) before r is lost, while the r remains unchanged. Note that the vowel preceding the lost s must, if short, be lengthened by way of compensation.

—s + Sonant.

નિસ + રોગ = નીરોગ free from disease.

e)—s (but not -as) before any sonant letter other than r is changed to r, while the following sonant letter remains unchanged.

નિસ્ + અર્થક = નિર્અર્થક devoid of meaning, profitless.

નિસ્ + દોષ = નિર્દોષ faultless.

નિસ્ + મળ = નિર્મળ free from impurity, clean, pure.

નિસ્ + વંશ = નિર્વંશ childless.



## APPENDIX

## V.

—s + Surd

## 2. Sibilant followed by a Surd.

a)—s before રી or સ either changes to the following રી or સ્, or appears as Visarg.

નિસ્ + રીંક = નિસ્સીંક or નિઃરીંક unhesitating.

નિસ્ + સંરાય = નિસ્સંરાય or નિઃસંરાય undoubted, undoubting.

b)—s before dental mutes ( ત, ધ ) appears as the dental sibilant સ્.

નિસ્ + તેજ = નિસ્તેજ lustreless.

c)—s before palatal mutes ( ચ, છ ) appears as the palatal sibilant શ્.

નિસ્ + ચિંત = નિશ્ચિંત free from anxiety.

d)—s before guttural mutes ( ક, ગ ) and labial mutes ( પ, ફ ) appears generally as the cerebral sibilant પ્ but sometimes as Visarg.

નિસ્ + કલંક = નિઃકલંક spotless, immaculate.

નિસ્ + ફળ = નિઃફળ fruitless, unsuccessful.

Note here અંતર + પુર = અંતઃપુર, the female apartments.

અંતર + કરણ = અંતઃકરણ the internal sense, the heart.

e)—A Visarg Sandhi in which the second element is a cerebral surd ( ટ ડ or ધ ) seldom, if ever, occurs in Gujarātī.

Note the irregular forms:—

નિસ્ + શ્વાસ = નિસાસો ( not નિઃશ્વાસ ) a sigh.

નિસ્ + સ્વૃદ = નિસ્વૃદ ( not નિઃસ્વૃદ ) free from desire, impartial.

કુસ્ + કાળ = કુકાળ or દુકાળ ( not કુઃકાળ ) bad times, famine.

**B.** Sandhi when the first element is a non-sibilant surd.

Non-sib.

Surd.

a. + nasal,

1. A non-sibilant surd followed by a nasal changes to the nasal of its own class.

ષટ્ + માસ = ષણ્માસ a period of six months.

જગત્ + નાથ = જગન્નાથ Jagannāth, Lord of the world.

b. + sonant

(non-nasal),

2. A non-sibilant surd followed by a non-nasal sonant changes to its own unaspirated sonant.

જગત્ + આત્મા = જગદાત્મા the spirit of the world, the Supreme Being.

સત્ + ગુણ = સદ્ગુણ good quality, virtue.

વાક્ + દેવતા = વાગ્દેવતા the goddess of speech, Sarasvatī.

But note ત્ + જ becomes જજ ( instead of દ્જ ), thus

સત્ + જન = સજ્જન a good and virtuous person.

3. A non-sibilant surd followed by a surd unites with it so as to form a conjunct letter. APPENDIX  
V.

सत् + कर्म = सत्कर्म a virtuous action.

But note त् + य becomes यत्

त् + र becomes रत्

त् + म् becomes मत्

सत् + चित् + आनन्द = सच्चित्आनन्द the Absolute One, Brahma.

सत् + शास्त्र = सत्शास्त्र the True Scriptures.

Skr. उत्सव = Guj. ઉત્સવ or અમૃતધવ, great joy, a day of rejoicing.

**C.** Anusvār Sandhi, or Sandhi where the first element is *m*.

1.—*m* before a vowel remains unchanged.

सम् + आरंभ = समारंभ beginning.

2.—*m* before a mute consonant appears either as anusvār or as the nasal of the same class as the following mute.

सम् + ताप = संताप or सन्ताप excessive heat, distress.

सम् + वार्त्ता = संवार्त्ता or सम्वावार्त्ता conversation.

3.—*m* before any consonant other than a mute appears as anusvār. c. + conson.  
(non-mute).

सम् + वाद = संवाद colloquy, conference.

सम् + हरि = संहारि destruction, extinction.

**D.** Sandhi when the first element is a sonant other than *m*.

Of this class only very few Sandhi combinations involving a change of letter occur in Gujarātī.

Sonant  
(not *m*)  
+

Note however the following :—

अर्ध + शेर = अर्धशेर half a seer weight.

ઉદ્ + લાસ = ઉલ્લાસ delight, joy.

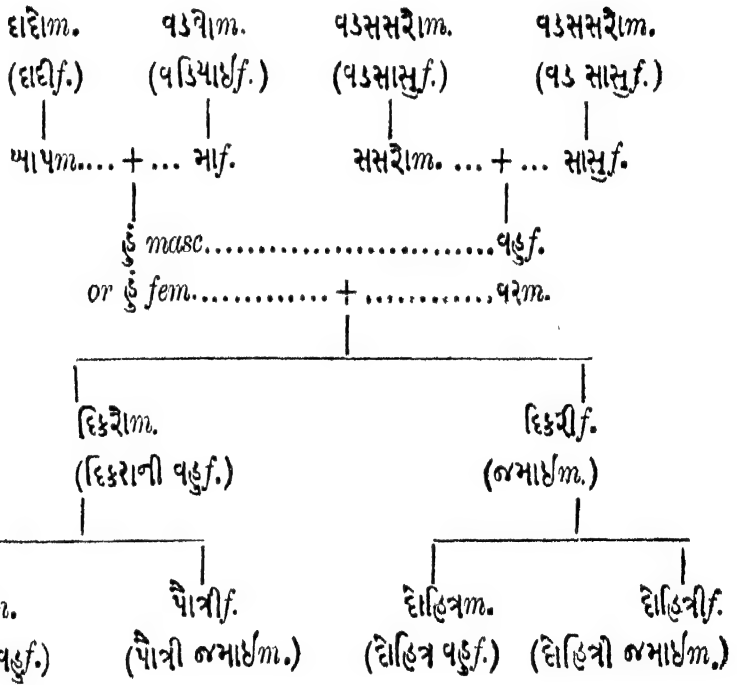
તદ્ + માત્ર = તન્માત્ર an atom, a rudimentary element.

## APPENDIX VI.

### Names of Relations.

APPENDIX  
VI.

I. DIRECT LINE : grandfather to grandson.





## III. RELATIONS BY MARRIAGE.

a). Brothers-in-law and sisters-in-law *by wife*.

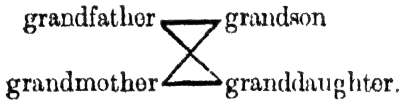
સસરો m. + સાસુ f.			
સાજો m. (સાગરબેલી f.)	સોડી રાળી f. (સોડો સાકુ m.)	વહુ f. (વહુ.)	સાજો m. (સાગરબેલી f.)
			નાની સાજી f. (નાનો સાકુ m.)

b). Brothers-in-law and sisters-in-law *by husband*.

સસરો m + સાસુ f.			
જાકું m. (જાણી f.)	સોડી નણદ f. (સોડો નણદોઈ m.)	વગમ. (વહુ.)	દિયાર m. (દેરાણી f.)
			નાની નણદ f. (નાનો નણદોઈ m.)

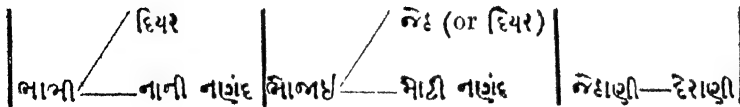
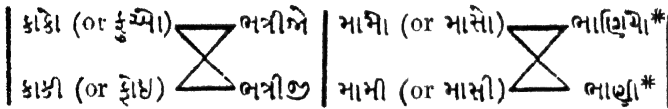
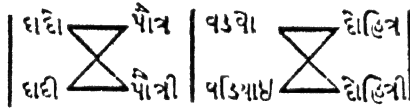
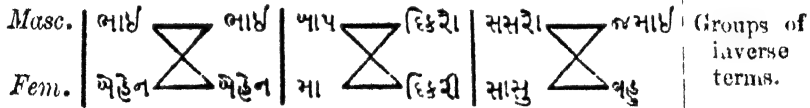
APPENDIX  
VI.

If A be related to B, either by blood or by marriage, the relationship in which A stands to B may be regarded as the inverse of that in which B stands to A. The two terms indicating these two relationships may accordingly be designated 'inverse terms' for example, grandfather is inverse to grandson, also to granddaughter, and grandmother is inverse to the same. This fourfold inversion can be graphically represented thus :



In which diagram any two terms joined by a single straight line are mutually inverse terms.

In accordance with this method of representation the following diagrams indicate the inverse terms employed in Gujarātī.



\* ભાણેજ may be used instead of either ભાણિયો (ભાણજો) m. or ભાણી (ભાણજી) f.

APPENDIX  
VI.

Also the inverse of any પિત્રાઈ term is itself a પિત્રાઈ,  
of any મસિયાઈ term is itself a મસિયાઈ,  
of any ફેઈયાઈ term is a મેળાઈ,  
of any મોટી term is a નાનો,  
and of any વડ term is a પૌત્ર or a દેહિત્ર term.

For example, the following are inverse terms :


પિત્રાઈ બનેલી and પિત્રાઈ સાળો or પિત્રાઈ સાળી ;  
મસિયાઈ બેહેન and મસિયાઈ ભાઈ or મસિયાઈ બેહેન ;  
ફેઈયાઈ ભાજાઈ and મેળાઈ ભેંડ (or દિયર) or મેળાઈ નાણંદ ;  
મોટી નાણંદ and ભાજાઈ (= નાના ભાઈની વડ) ;  
વડ સસરો and પૌત્રી જમાઈ or પૌત્ર વડ, or દેહિત્રી જમાઈ  
or દેહિત્ર વડ.


Terms for  
relations of  
wife or  
husband.


A wife's કાકો is her husband's કાકો સસરો, and a wife's કાકી is her husband's કાકી સાસુ ; and similarly for કુચ્છા and ફેઈ, for મામા and મામી, and for માસો and માસી.


Conversely a husband's કાકો is his wife's કાકો સસરો or કાકાજી, and a husband's કાકી his wife's કાકી સાસુ or કાકીજી ; and similarly કુચ્છાજી and ફેઈજી, મામાજી and મામીજી, માસાજી and માસીજી.

Hence the following inverse terms :—

કાકો સસરો ( or કુચ્છા સસરો )  બનીજી જમાઈ.

ફેઈ સાસુ ( or કાકી સાસુ )  બનીજી વડ.

મામા સસરો ( or માસો સસરો )  ભાણેજી જમાઈ

મામી સાસુ ( or મામી સાસુ )  ભાણેજી વડ.

A husband's ભાઈ ( elder brother ) is his wife's ભાઈજી, and a husband's ભાબી ( elder brother's wife ) his wife's ભાબીજી. Hence ભાઈજી is but another name for ભેંડ, and ભાબીજી for ભેંડણી.

A wife speaks of her father's house and family as પિયર, of her mother's as મહિયર and of her mother's father's as મોસાળ ; also of her husband's relations as સાસરિયાં.

A father ( પાપ ) and father-in-law ( સમરો ) are each the વહેવાઈ of the other, and a mother ( મા ) and mother-in-law ( સાસુ ) each the વહેવાણ or વહેવાણી of the other.

Parents are માપાપ, or માતપિતા or માવેતર or માવતર ;  
children ( collectively ) દેયાંછાકરાં ; and relations ( collectively )  
સગાં, સગાંવહાલાં, સગાંસગવાં, or સગાંસંબંધી.

Great-grandfather is વડદાદો and great-grandson પ્રપૌત્ર.

Ancestors are વડોવા or વડાવા, વૃદ્ધ, આપદાદા, or પૂર્વજ; and descendants સંતાન, સંતાતિ, આંબાદ, વંશ or વંશજ, or પ્રજા.

APPENDIX  
VI.

## STEP-RELATIONS.

A step-mother is her step-child's સાવકી મા.\*  
 A step-child is its step-mother's સાવકું છેલકું.\*  
 A step-father is his step-child's આપા (?).  
 A step-child is its step-father's આંગળિયું (or આંગળીનું છેલકું).  
 A half-brother, by different mothers, is સાવકો બાઈ.\*  
 A half-sister, by different mothers, is સાવકી બેહેન.\*  
 A half-brother, by different fathers, is સહોદર બાઈ.  
 A half-sister, by different fathers, is સહોદર બેહેન.  
 Of the same husband different wives are each the સેક of the others.

Relations  
through  
remarriage  
of father  
or mother.

\* આરઆઈ or આરમાન may be substituted for સાવકો, -કી, -કું.



## APPENDIX VII.

### APPENDIX VII.

Gujarātī Equivalents  
for some of the more common Grammatical Terms.

Adjective	વિશેષણ.	Degree Superlative	સર્વસાપેક્ષક ગુણના.
Adverb	ક્રિયા વિશેષણ.		
Affix	અગુગ or પ્રત્યય.	Dental	દંતસ્થાની.
Alphabet	વાર્તામાળા or અક્ષર માળા.	Dento-labial	દંતોબ્ધસ્થાની.
Asper	મહાપ્રાણી.	Etymology	શબ્દવિન્યાસ.
Cardinal	સંખ્યાવાચક.	Fractional	અંશ સંખ્યાર્થ.
Case	વિભક્તિ.	Gender	જાતિ.
Ablative	અપાદાન.	Feminine	નારી.
( Accusativo	કર્મ ).	Masculine	નર.
Agential	કરાણ.	Neuter	નાન્યતર.
(Dative	સંપ્રદાન).	Glottal	ઘાંટીસ્થાની.
Genitive	સંબંધ.	Grammar	વ્યાકરણ.
Locative	અધિકરાણ.	Guttural	કુંઠસ્થાની.
(Nominative	કર્તૃ).	Indeclinable	અવિકારી.
Objective	કર્મવિષયક.	Interjection	ઉદ્ગાર.
Subjective	કર્તૃવિષયક.	Labial	આબ્ધસ્થાની
Vocative	સંબોધન.	Lenis	અલ્પપ્રાણી.
Cerebral	મુર્દાસ્થાની.	Letter	વાર્તા or અક્ષર.
Collective	સંખ્યાસંધાર્થ.	Mood	વાચ્ય or અર્થ.
Compound Tense	મિશ્રરૂપ કાળ.	Imperative	આચાર્થ.
— Verb	સંયુક્ત ક્રિયાપદ.	Indicative	વિશ્વયાર્થ.
— Word	સમાસિક શબ્દ.	Subjunctive	સંસાર્થ.
Conjunct Letter	જોડાક્ષર.	Multiplicative	આવૃત્તિ વાચક.
Conjunction	વાક્યયોગી.	Mute	સ્પર્શ.
Construction	પ્રયોગ.	Nasal	અગુનાસિક.
— agential	કરાણે.	Non-nasal	અનાસિકય.
— subjectival	કર્તૃરિ.	Noun	નામ.
Declension	રૂપાન.	Number	વચન.
Declinable	વિકારી.	Plural	અનેકવચન.
Degree Compar-	અન્યસાપેક્ષકગુણના	Singular	એકવચન.
ative		Object	કર્મ.
		„ direct	ઉપસ્યકર્મ

Object indirect	अनुपस्थितम्	Tense	काल.
Ordinal	संख्यानुक्रमार्थ.	{ Continuous	आद्य.
Orthography	अक्षरविन्यास.	{ Indefinite	अनिश्चित.
Palatal	तालुस्थानी.	{ Intentional	सांकटिक.
Participle	कृत.	{ Perfect	समाप्त.
Prefix	उपसर्ग.	Verb	क्रियापद.
Preposition	नामयोगी.	Ancillary	विकारक.
Pronoun	सर्वनाम.	Auxiliary	सहायकारक.
Correlative	तत्पदोपेक्षक.	Impersonal	अकर्तृक.
Demonstrative	दर्शक.	— Intransitive	अकर्मक.
Interrogative	प्रश्नार्थ.	Irregular	अनियमित.
Personal	पुरुषवाचक.	Negative	निषेधाद्य.
Reflexive	स्ववाचक.	Transitive	सकर्मक.
Relative	संबंधवाचक.	Voice	भिद.
Semi-vowel	अंतःस्थ.	Active	सूत्र.
Sibilant	श्लिष्म*	Primary	{ 1 कर्मक.
Simple Tense	शुद्धरूप काल.	Causative	
Sonant	भोष.	Ordinary	{ 2 प्रेरक.
Subject	कर्त्ता	Causative	
Suffix	अनुग or प्रत्यय.	Double	{ 3 द्विप्रेरक.
Surd	अभोष.	Causative	
Syntax	वाक्यविन्यास.	Passive	4 सद्य.
Tense	काल.	Potential	{ 5 शक्य.
{ Futuro	भविष्य.	Passive	
{ Past	भूत.	Vowel	स्वर.
{ Present	वर्तमान.	Coalescent	संयुक्त.
		Isolate	वियुक्त.

APPENDIX  
VII.

\* The Sanskrit ऊष्मन्, ūshman, (heat) includes in addition to the three sibilants श, ष, and स, the aspirate ह. See Whitney's Sanskrit Grammar, § 59.

1 Transitive from Intransitive भूण, see § 77.

2 Causative from Transitive भूण, see § 78.

3 Causative from Causative, see § 79.

4 See § 72.

5 See § 75.

## PARADIGM I.

## THE DECLENSION OF NOUNS.

PARADIGM  
I.A. Nouns ending neither in non-radical *અ* nor in non-radical *૭*.

Singular.		Singular.	
Subj.	છેડી <i>a girl</i>	Subj.	બાળક <i>a little child.</i>
Obj.	છેડી-ને	Obj.	બાળક-ને
Ag.	છેડી-એ	Ag.	બાળકે
Ab.	છેડી-થી	Ab.	બાળક-થી
Gen.	છેડી-નો m., -ની f., -નું n.	Gen.	બાળક-નો m., -ની f., -નું n.
Loc. 1.	છેડી-એ	Loc. 1.	બાળકે
„ 2.	છેડી-માં	„ 2.	બાળક-માં
Voc.	છેડી	Voc.	બાળક
Plural.		Plural.	
Subj.	છેડી-એ	Subj.	બાળકો
Obj.	છેડી-એ-ને	Obj.	બાળકો-ને
Ag.	છેડી-એ-એ	Ag.	બાળકો-એ
Ab.	છેડી-એ-થી	Ab.	બાળકો-થી
Gen.	છેડી-એ-નો m., -ની f., -નું n.	Gen.	બાળકો-નો m., -ની f., -નું n.
Loc. 1.	છેડી-એ-એ	Loc. 1.	બાળકો-એ
„ 2.	છેડી-એ-માં	„	બાળકો-માં
Voc.	છેડી-એ	Voc.	બાળકો.

B. Nouns ending in non-radical *અ*.

## Singular.

Subj.	છોકરા <i>a boy</i>
Obj.	છોકરા-ને
Ag.	છોકરા-એ or છોકરે
Ab.	છોકરા-થી
Gen.	છોકરા-નો m., -ની f., -નું n.
Loc. 1.	છોકરા-એ or છોકરે
„ 2.	છોકરા-માં
Voc.	છોકરા.

## Plural.

Subj.	છોકરા	or	છોકરા-ઓ
Obj.	છોકરા-ને	or	છોકરા-ઓ-ને
Ag.	છોકરા-એ or છોકરે	or	છોકરા-ઓ-એ
Ab.	છોકરા-થી	or	છોકરા-ઓ-થી
Gen.	છોકરા-નો m., -ની f., -નું n.	or	છોકરા-ઓ-નો m., -ની f., -નું n.
Loc. 1.	છોકરા-એ	or	છોકરા-ઓ-એ
„ 2.	છોકરા-માં	or	છોકરા-ઓ-માં
Voc.	છોકરા.	or	છોકરા-ઓ.

## PARADIGM

## I.

## C. Nouns ending in non-radical ઉં.

## Singular.

Subj.	છોકરું <i>a child (boy or girl).</i>
Obj.	છોકરા-ને
Ag.	છોકરા-એ <i>or</i> છોકરે
Ab.	છોકરા-થી
Gen.	છોકરા-નો m., -ની f., -નું n.
Loc. 1.	છોકરા-એ <i>or</i> છોકરે
„ 2.	છોકરા-માં
Voc.	છોકરા.

## Plural.

Sub.	છોકરાં	or	છોકરાં-ઓ
Obj.	છોકરાં-ને	or	છોકરાં-ઓ-ને
Ag.	છોકરાં-એ	or	છોકરાં-ઓ-એ
Ab.	છોકરાં-થી	or	છોકરાં-ઓ-થી
Gen.	છોકરાં-નો m., -ની f., -નું n.	or	છોકરાં-ઓ-નો m., -ની f., -નું n.
Loc. 1.	છોકરાં-એ	or	છોકરાં-ઓ-એ
„ 2.	છોકરાં-માં	or	છોકરાં-ઓ-માં
Voc.	છોકરાં	or	છોકરાં-ઓ.

## PARADIGM II.

PARADIGM  
II.

## THE DECLENSION OF AN ADJECTIVE WHEN QUALIFYING A NOUN.

## A. Feminine Adjective in ૐ ( indeclinable ).

## Singular.

Subj.	સારી છોકરી <i>a good girl.</i>
Obj.	સારી છોકરી-ને
Ag.	સારી છોકરી-એ
Ab.	સારી છોકરી-થી
Gen.	સારી છોકરી-નો m., -ની f., -નું n.
Loc. 1.	સારી છોકરી-એ
„ 2.	સારી છોકરી-માં
Voc.	સારી છોકરી.

## Plural.

Subj.	સારી છોકરી-એ
Obj.	સારી છોકરી-એ-ને
Ag.	સારી છોકરી-એ-એ
Ab.	સારી છોકરી-એ-થી
Gen.	સારી છોકરી-એ-નો m., -ની f., -નું n.
Loc. 1.	સારી છોકરી-એ-એ
„ 2.	સારી છોકરી-એ-માં
Voc.	સારી છોકરી-એ.

## B. Masculine Adjective in એ (declinable).

## Singular.

Subj.	સારો છોકરો <i>a good boy.</i>
Obj.	સારો છોકરા-ને
Ag.	સારો છોકરા-એ or સારે છોકરે
Ab.	સારો છોકરા-થી
Gen.	સારો છોકરા-નો m., -ની f., -નું n.
Loc. 1.	સારો છોકરા-એ or સારે છોકરે
„ 2.	સારો છોકરા-માં
Voc.	સારો છોકરા.

## Plural.

Subj.	સારા છોકરા	or સારા છોકરા-ઓ
Obj.	સારા છોકરા-ને	or સારા છોકરા-ઓ-ને
Ag.	સારા છોકરા-એ	or સારા છોકરા-ઓ-એ
Ab.	સારા છોકરા-થી	or સારા છોકરા-ઓ-થી
Gen.	સારા છોકરા-નો m., -ની f., -નું n.	or સારા છોકરા-ઓ-નો m., -ની f., -નું n.
Loc. 1.	સારા છોકરા-એ	or સારા છોકરા-ઓ-એ
„ 2.	સારા છોકરા-માં	or સારા છોકરા-ઓ-માં
Voc.	સારા છોકરા.	or સારા છોકરા-ઓ.

## PARADIGM

## II.

## C. Neuter Adjectives in ઉં (declinable).

## Singular.

Subj.	સાઈ છોકરું <i>a good child (boy or girl)</i> .
Obj.	સારા છોકરા-ને
Ag.	સારા છોકરા-એ or સારે છોકરે
Ab.	સારા છોકરા-થી
Gen.	સારા છોકરા-નો m., -ની f., -નું n.
Loc. 1.	સારા છોકરા-એ or સારે છોકરે
„ 2.	સારા છોકરા-માં
Voc.	સારા છોકરા.

## Plural.

Subj.	સારાં છોકરાં	or સારાં છોકરાં-ઓ
Obj.	સારાં છોકરાં-ને	or સારાં છોકરાં-ઓ-ને
Ag.	સારાં છોકરાં-એ	or સારાં છોકરાં-ઓ-એ
Ab.	સારાં છોકરાં-થી	or સારાં છોકરાં-ઓ-થી
Gen.	સારાં છોકરાં-નો m., -ની f., -નું n.	or સારાં છોકરાં-ઓ-નો m., -ની f., -નું n.
Loc. 1.	સારાં છોકરાં-એ	or સારાં છોકરાં-ઓ-એ
„ 2.	સારાં છોકરાં-માં	or સારાં છોકરાં-ઓ-માં
Voc.	સારાં છોકરાં.	or સારાં છોકરાં-ઓ.

## PARADIGM III.

## CONJUGATION OF THE AUXILIARY VERB હોવું to be.

	INDICATIVE.				SUBJUNCTIVE.
	Indefinite	Continuous	Intentional	Perfect	
Infinitive, or Verbal Noun.	હોવે, -વી, -વું	હોવાં or હતી	હોવાનો, -ની, -નું	wanting	Indefinite
Participle, or Verbal Adj.	wanting	હોતો, -તી, -તું	હોવાનો, -ની, -નું હોનારો, -રી, -રું	હોઈ or હોઈને હોએલો, -લી, -લું	
Present Tense s. 1. 2. 3.	(I) am હું છું તું છે તે છે	(I) am હું હોઈ છું તું હોય છે તે હોય છે	wanting " " " "	wanting " " " "	(If I) may be હું હોઈ or હોઈશ or હોઈશ તું હોય or હોયો or હોયો તે હોય or હોયો or હોયો
p. 1. 2. 3.	અમે હોયે (હોઈએ) તમે હો છો તેઓ હો છે	અમે હોઈએ છીએ તમે હો છો તેઓ હોય છે	" " " " " "	" " " " " "	અમે હોઈએ or હોઈયું-હોઈયું. તમે હો or હોયો or હોયો. તેઓ હોય or હોયો or હોયો.

Future Tense						(If I) should be same as Present.
s. 1.	2.	3.	(I) shall be ହୁଁ ହେବି or ହେବୁ ହୁଁ ହେଉଛି or ହେଉଛି ହେବୁ ହେଉଛି or ହେଉଛି	wanting	wanting	
p. 1.			ଅମ ହେବୁ or ହେବୁ			
2.			ତମ ହେଉ or ହେଉ			
3.			ତେୟା ହେଉ or ହେଉ			
Past Tense						(If I) had been ହୁଁ ହେତ (or ହେତ)
s. 1.	2.	3.	(I) was ହୁଁ ହେଲି, -ବି, -ବୁ. ହୁଁ ହେଲୁ " " " ହେଲୁ " " "	wanting	wanting	
p. 1.			ଅମି ହେଲି, -ବି -ବୁ			ଅମି " "
2.			ତମି " " "			ତମି " "
3.			ତେୟା " " "			ତେୟା " "

Forms such as ହେବା, ହେ, ହେଲି, ହେଲୁ, &c., may be occasionally heard, but they are coined forms rather than current. The parts wanting in the verb ହେବା are supplied by the corresponding parts of the verb ଅବା to be, to become.



## PARADIGM IV.

CONJUGATION OF THE INTRANSITIVE VERB ચડવું, to rise.  
( Infinitives, Participles, and Indicative Mood )

	Indefinite.	Continuous.	Intentional.	Perfect.	Note.
Infinitive, or Verbal Noun.	ચડવેલ, -લી, -જું	ચડતી (n. pl.) ચડતી (loc.)	ચડવાનો, -ની, -નું	[ ચડ્યો, -ડી, -ડયું in Transitive verbs ચડ્યાં (n. pl) ]	In the Pres. Int. and Past Int. ચડનારો forms are occasionally substituted for ચડવાનો forms.
Participle, or Verbal Adj.	wanting	ચડતો, -લી, -જું	ચડવાનો, -ની, -નું ચડનારો, -લી -રે	ચડી or ચડીને ચડ્યો, -ડી, -ડયું ચડેલો, -લી, -લું	In the Pres. Perf. and Past Perf. ચડેલો forms are frequently substituted for ચડવા forms.
Pres. Tense s. 1. 2. 3.	(I) rise હું ચડું તું ચડે તે ચડે	(I) am rising હું ચડું છું તું ચડે છે તે ચડે છે	(I) am about to rise હું ચડાનો (-ની, -નું) છું તું " " છે તે " " છે	(I) have risen હું ચડ્યો (ડી, -ડયું) છું તું " " છે તે " " છે	
P. Tense 1. 2. 3.	અમે ચડીએ તમે ચડો તેઓ ચડે	અમે ચડીએ છીએ તમે ચડો છો તેઓ ચડે છે	અમે ચડવાના(-ની-નાં) છીએ તમે " " છો તેઓ " " છે	અમે ચડ્યાં (-ડી, -ડ્યાં) છીએ તમે " " છો તેઓ " " છે	

Fut. Tense		(I) shall rise	wanting	wanting	wanting
s.	1.	હું ચડીશ			
	2.	તું ચડશે	"	"	"
	3.	તે ચડશે	"	"	"
p.	1.	અમે ચડીશું	"	"	"
	2.	તમે ચડશો	"	"	"
	3.	તેઓ ચડશે	"	"	"
Past Tense		(I) rose	(I) was rising	(I) was about to rise	(I) had risen
s.	1.	હું ચડ્યો (-ડી, -ડયું)	હું ચડતા (-તી, -તું) હતા (-તી, -તું)	હું ચડવાનો (-ની, -તું) હતા (-તી, -તું)	હું ચડ્યો (-ડી, -ડયું) હતા (-તી, -તું)
	2.	તું	"	"	"
	3.	તે	"	"	"
p.	1.	અમે ચડ્યા (-ડી, -ડયાં)	અમે ચડતા (-તી, -તું) હતા (-તી, -તું)	અમે ચડવાના (-ની, -તું) હતા (-તી, -તું)	અમે ચડ્યા (-ડી, -ડયાં) હતા (-તી, -તું)
	2.	તમે	"	"	"
	3.	તેઓ	"	"	"

In any tense the form for the 1st pers. sing. may be substituted for the 2nd pers. sing.

## PARADIGM V.

CONJUGATION OF THE INTRANSITIVE VERB ચડવું, to rise.  
(Subjunctive Mood).

	Indefinite.	Continuous.	Intentional.	Perfect.
Pres. Tense	(If I) may rise.	(If I) be rising.	(If I) be about to rise.	(If I) may have risen.
s. 1.	હું ચડું	હું ચડતો (-તી, -તું) હોઉં	હું ચડવાનો (-ની, -નું) હોઉં	હું ચડ્યો (-ડી, -ડયું) હોઉં
2.	તું ચડે	તું " " હોય	તું " " હોય	તું " " હોય
3.	તે ચડે	તે " " હોય	તે " " હોય	તે " " હોય
p. 1.	અમે ચડીએ	અમે ચડતા (-તી, -તી) હોઈએ	અમે ચડવાના (-ની, ના) હોઈએ	અમે ચડ્યા (-ડી, -ડયા) હોઈએ
2.	તમે ચડો	તમે " " હો	તમે " " હો	તમે " " હો
3.	તેઓ ચડે	તેઓ " " હોય	તેઓ " " હોય	તેઓ " " હોય
Fut. Tense	(If I) should rise.	(If I) should be rising.	(If I) should be about to rise.	(If I) should have risen.
s. 1.	same as Present	same as Present	same as Present	same as Present
2.	"	"	"	"
3.	"	"	"	"
p. 1.	"	"	"	"
2.	"	"	"	"
3.	"	"	"	"

Past Tense	(If I) had risen.	(If I) had been rising.	(If I) had been about to rise.	(If I) might have risen.
s. 1.	હું ચડત	હું ચડતો (-તી, -જ) હોત	હું ચડવાનો (-ની, -જ) હોત	હું ચડ્યો (-ડી, -ડી) હોત
2.	તું " "	તું " "	તું " "	તું " "
3.	તે " "	તે " "	તે " "	તે " "
p. 1.	અમે " "	અમે ચડતા (-તી, -તી) હોત	અમે ચડવાના (-ની, -ની) હોત	અમે ચડ્યા (-ડી, ડી) હોત
2.	તમે " "	તમે " "	તમે " "	તમે " "
3.	તેઓ " "	તેઓ " "	તેઓ " "	તેઓ " "

## (Imperative Mood)

Present, Sing. 2. ચડ or ચડને.	Plur. 2. ચડો or ચડો.
Future, " " ચડશે.	" " ચડશો.

Throughout this Paradigm the following alternative forms may be employed:

ચડત or ચડતે; હોત or હોતે; હોશ &c. or હોશ &c. or હોશ &c.; ચડવાનો &c. or ચડનારો &c.; ચડ્યો &c. or ચડ્યો &c.

In any tense the form for the 1st pers. sing. may be substituted for the 2nd pers. sing.

Transitive Verbs are conjugated in precisely the same way as Intransitives, except in the Past Indef. Indic, and in all Perfects, whether Indic. or Subj. In these tenses of Transitive Verbs

- (a) the logical subject, that is to say the agent effecting the verbal action, is put in the Agential Case. and  
 (b) any declinable portion of the verb agrees in gender and number with its direct logical object.

## PARADIGM VI.

### CONJUGATION OF THE TRANSITIVE VERB જોવું, to see.

(Tenses : Past Indef. Indic., and Perfects both Indic. and Subj. )

Pres. Tense. s. 1. 2. 3.  p. 1. 2. 3.	INDICATIVE.		SUBJUNCTIVE.	
	Indefinite.	Perfect.	Perfect.	
	.....	(I) have seen. મેં જોયો (-ઈ, -ઈ) છે or જોયા (-ઈ, -યા) છે	(If I) may have seen. મેં જોયો (-ઈ, -ઈ) હોય or હોયું હોય or હોઈ or હોઈ જોયા (-ઈ, -યા) હોય or હોઈ or હોઈ	
	.....	તે " " or " "	તે " " or " "	" "
	.....	તેણે " " or " "	તેણે " " or " "	" "
	.....	અમે " " or " "	અમે " " or " "	" "
	.....	તમે " " or " "	તમે " " or " "	" "
	.....	તેઓ, એ, " " or " "	તેઓ, એ, " " or " "	" "

Fut. Tense				wanting.	(If I) should have seen. same as Present.
s. 1	.....			"	"
2.	.....			"	"
3.	.....			"	"
p. 1.	.....			"	"
2.	.....			"	"
3.	.....			"	"

Past Tense.	(I) saw.	(I) had seen.	(If I) might have seen
s. 1.	મે જોયો(-ઈ,-યું) or જોયા(-ઈ,-યા)	મે જોયા (-ઈ,-યું) હતા (-તી,-તી) or જોયા (-ઈ,-યું) હતા (-તી,-તી)	મે જોયો (-ઈ,-યું) હોત or જોયા (-ઈ,-યા) હોત
2.	તે " or " "	તે " " or " "	તે " " or " "
3.	તેણે " or " "	તેણે " " or " "	તેણે " " or " "
p. 1.	અમે " or " "	અમે " " or " "	અમે " " or " "
2.	તમે " or " "	તમે " " or " "	તમે " " or " "
3.	તેઓએ " or " "	તેઓએ " " or " "	તેઓએ " " or " "

In any Perfect Tense, Indic. or Subj., જોયો, જોયા forms may be substituted for જોયો forms.



**EXERCISES**  
**AND**  
**VOCABULARY.**



*N. B.—The numbers in the margin refer to the paragraphs of the grammar.*

*The numbers in the body of the text refer to the notes appended to the translation.*

## I. ઘોડા.

- a. 20; b. 31; c. 27. ઘોડા<sup>a</sup> આપણા<sup>b</sup> ઘણા<sup>c</sup> કામમાં<sup>d</sup> આવેછે. તે માટું જનાવર  
d. 22; e. 54; f. 36.  
g. 50; 100, 3 b); h. 36. <sup>1</sup>છુતાં પછી માણસને માનેછે, ને તેની<sup>h</sup> ચાકરી કરેછે.
- k. 94, 4); 118; l. 11. અચારે<sup>k</sup> તેના મ્હોમાં<sup>l</sup> લગામ ધાલિયે<sup>m</sup> ત્યારે<sup>k</sup> આપણે અયાં<sup>k</sup>  
m. 140 a). ચાલિયે<sup>m</sup> ત્યાં<sup>k</sup> તેને લઈ જઈએ. કેટલાએક<sup>n</sup> ઘોડા <sup>2</sup>એવા ગરીબ  
n. cf. 38. છે. એ તેઓ નાનાં છોકરાંને<sup>p</sup> પણ માને છે.  
p. 13.
- q. 38. ઠોકાઈ ઘોડા નાના ને ઠોકાઈ<sup>q</sup> મોટા હોયછે. નાના ઘોડાને ટૂંક  
r. 134, 143. કહેછે.
- s. 93. ઈંગ્લાંડ દેશમાં ઘણા મોટા ઘોડા છે. તેઓને મોટા ગાડામાં  
t. 83. બેડેછે. તેઓ ભારે યોજ તાણી રોકેછે. ખીજા કેટલાએક<sup>n</sup>  
v. 48, 146. દોડવામાં<sup>v</sup> ખડુ જલદ છે. ઈંગ્લાંડના<sup>x</sup> ઘોડા ઘણા સરસ છે,  
x. 27. કારણ કે<sup>y</sup> ઈત્યાંના લોક તેઓને સારી પેઠું સંભાળેછે.  
y. 100, 4.
- z. 71 a). અરબી ઘોડા પણ ખડુ સારા છે. તેઓ ઘણા મોટા નથી.  
a. 33. તેઓ ગરીબ છે. તેઓ દોડવામાં<sup>v</sup> જલદ પણ છે. અરબી  
b. 13. લોક પોતાના<sup>a</sup> ઘોડા ઉપર ધણું<sup>z</sup> હેત રાખેછે, ને પોતાનાં છોકરાંની<sup>b</sup>  
c. 97. પેઠું તેઓને સંભાળેછે.
- d. 143 b). આ દેશમાં બજાર ગાડાં ને હજી એવેછે<sup>d</sup>. કેટલાએક ખીજા  
e. 34; f. 25. દેશમાં એવા<sup>e</sup> કામમાં ઘોડા આવે છે. હાલમાં ગાડીમાં ઘોડા  
g. 97. જલદી દોડે છે<sup>d</sup>. ઘોડા ને બધાં ખીજાં જનાવરનો ધણી માણસ  
h. 90; k. 58; l. 97. છે. માણસને માટે<sup>g</sup> તેઓ બધાં શ્વેદાં કરેલાં છે<sup>k</sup>. તેને લીધે<sup>h</sup>  
m. 146 c); 67 a) આપણે દેવનો ઘણો ઉપકાર માનવા<sup>m</sup>. વળી જનાવર આપણી  
n. 34; 36. ચાકરી કરે છે તેને બરાબર બવડાવવું<sup>n</sup> જોઈએ. તેને અમથું  
p. 79. કુખ દેવું<sup>m</sup> નહિ.  
q. 67 a).

*N. B.—These translations have been made very literal in order to help beginners and to indicate the Gujarātī idiom.*

## I. THE HORSE.

The horse comes into much use for us. Although it is a big animal, yet it obeys man, and does his service.

When we put a bit into its mouth, then we lead it wherever we like. Some horses are so gentle that they obey even little children.

Some horses are small and some big. A small horse is called a *tattu*.

In the country of England there are very large horses. One yokes them in large carts. They can draw heavy loads. Some others are very swift in running. The horses of England are very good, because the people there take care of them well.

Arab horses too are very good. They are not very big. They are gentle. They are also swift in running. The Arab people love their horses much, and take care of them like their own children.

In this country oxen draw carts and ploughs. In some other countries horses are used for such work. In a light carriage horses run quickly. Man is the master of the horse and of all other animals. They have all been created for man. For that we ought to acknowledge God's great kindness. Moreover the animals that do our service, them we ought to feed well. We ought not to give them useless pain.

NOTE—1: છતી does not, but એમ છતી does, require a preceding finite verb.

2: એવું ..... કે = so ..... that, or such ..... that.

3: કેઈ ..... કેઈ = some ..... others, or some ..... some.

4: ઈંગ્લાંડ દેશ = the country of England.

5: ત્યાંનાં લોક = the people there.

6: સારી પેઠે = well (adv.); see § 94.

7: તેના પર હેત રાખવું = on him to keep love, to love him.

8: થોડા ને અધાં બીજાં જનાવરનો ધણી is more idiomatic than થોડાને ને અધાં બીજાં જનાવરનો ધણી.

9: પેદા કરેલા is here equivalent to પેદા કરાએલાં (passive).

## II. A. પાણી.

- a 101, 3). પાણી વડે સહુ જીવે છે. પાણી ન હોય તો<sup>a</sup> આપણે શું પીએ? <sup>b</sup>  
 b; 51 b); 140 e.). જીવંતી<sup>b</sup> ધોઈએ<sup>b</sup> શાથી? પાણી વગર<sup>c</sup> તો<sup>d</sup> જીવંતી આલે<sup>d</sup> નહિ.  
 c. 92; d. 140 g.  
 e. 67 b). આડપાલાને પણ પાણી જોઈએ<sup>e</sup>. ત્યારે ઝમ્મટલું<sup>f</sup> બધું પાણી  
 f. 122; g. 49; h. 54. ક્યાંથી આવતું હશે? કુવા, તળાવ, નદીઓ, વાવો, એજ સઘળાં  
 k. 99; l. 67 b); m. 34. પાણીથી બરેલાંજ હોય છે<sup>h</sup>. તેમાંથી<sup>k</sup> આપણે જોઈએ<sup>l</sup> તેટલું<sup>m</sup>  
 n. 28. લાવીએ. કુવા કરતાં<sup>n</sup> તળાવમાં પાણી ધણું, ને તળાવ કરતાં નદીમાં  
 , વધારે હોય છે. તળાવ ને નદીનું પાણી તો<sup>c</sup> મીઠું હોય છે, પણ  
 કેઈ કુવાનું પાણી મીઠું હોય, ને કેઈનું મીઠું<sup>o</sup> હોય. કેઈ કેઈ  
 p. 97. કુવાનાં તો એવાં ખારાં હોય છે, કે તે વડે<sup>p</sup> મીઠું પકવે છે.

*Gujarātī Second Book (Hope Series);  
Lesson 57.*

## II. B. છોકરો ને વાઘ.

- a. 38; b. 144; c. 136. કોઈએ<sup>a</sup> છોકરો સીમમાં બકરાં ચારતો હતો<sup>b</sup>. તેણે<sup>c</sup> 1એક  
 d. 101, 1); e. 103, 6). હાડો રમતમાં અમથી બૂમો પાડી ને<sup>d</sup>, એ<sup>e</sup> વાઘ આવ્યો, એ  
 f. 63; g. 101, 2). વાઘ આવ્યો, ધાજે<sup>f</sup> રે ધાજે. એટલામાંજ આસપાસ એતરવાળા  
 h. 141 e); k. 49. હુશું<sup>h</sup>, તે દોડતા<sup>k</sup> આવ્યા, ને જોયું<sup>i</sup> તો<sup>j</sup> ત્યાં કંઈ વાઘ તો<sup>l</sup> મળે<sup>m</sup> નહિ,  
 l. 92; m. 134.  
 n. 97; p. 153; q. 89. ને પેલા છોકરો સામે તેમના બણી<sup>n</sup> જોઈને<sup>p</sup> હસવા મંડી<sup>q</sup> ગયો<sup>r</sup>.  
 r. 81. પેલા આપડા શરમાઈ ગયો<sup>r</sup>, ને તેમને ધણું ઓટું લાગ્યું<sup>s</sup>. પછી  
 s. 134.  
 t. 94; v. 27 Note. 1ખીજ વાર ત્યારે<sup>t</sup> અરેઅરો<sup>v</sup> વાઘ આવ્યો ત્યારે ઉપેલે<sup>w</sup> છોકરો  
 ગભરાઈને બૂમો પાડી ને, વાઘ આવ્યો રે, વાઘ આવ્યો રે. પણ  
 પેલાં એતરનાં માણસોએ એની વાત સાચી માની નહિ, તેથી તે વાઘે  
 એનાં કેટલાંએક<sup>x</sup> બકરાં મારી નાખ્યાં<sup>y</sup>. જુઓ<sup>z</sup>, જુડું  
 x. 38; y. 81, 7); z. 63\*  
 a. 146 a); b. 34. બાલવાથી<sup>a</sup> કેટલું<sup>b</sup> ગુકશાન થયું.

*Gujarātī Second Book (Hope Series);  
Lesson 69.*

## II. A. WATER.

By means of water all live. If there were no water, what would we drink? with what would we bathe and wash? Without water indeed one would not get on at all. For plants also water is needed. Then from where may so much water be coming? Wells, ponds, rivers, step-wells, these all are filled with water.

From these we fetch as much as is needed. There is more water in ponds than in wells, and more in rivers than in ponds. The water of ponds and rivers is sweet, but the water of some wells may be insipid, and of some may be even salt. The waters of some wells indeed are so brackish that people prepare salt from them.

NOTE—1: *શીયળી* = *by what* § 37, placed last in its sentence for sake of emphasis.

2: In *જરાએ* and *મીઠુંએ* the final *એ* is an intensive particle See §101\*

3: *એટલું બહુ* = *so much*.

## II. B. THE BOY AND THE TIGER.

A boy used to feed goats in the fields. One day in fun he raised a false cry, "Oh! a tiger has come! Oh! a tiger has come! Help! Oh, Help!" Forthwith the owners of the field who happened to be about came running, and when they looked no tiger was to be found there, and that boy on the other hand looked at them and began to laugh. These poor folk felt ashamed, and were exceedingly displeased. Afterwards another time when a real tiger came, that boy in alarm raised the cry, "Oh! a tiger has come! Oh! a tiger has come!" But those men on the field did not believe his words (to be) true, and so that tiger killed several of his goats. See how much harm arose from saying (what was) false.

NOTE—1: Point of time can be expressed by the Subjective Case, thus *એક દિવસે*, *one day*; *બીજી વાર*, *at another time*.

2: *જેણે* *તે* is here equivalent to *જેણે* *ત્યારે*.

3: *જેણે* *છોકરે* for *જેણા* *છોકરાએ*, and thus an exception to the rule given in the Note to § 27.

### III. કણબી ને ધન.

a. 135; b. 36.

c. Cf. 89; d. 27 Note. કરે નહિ એવા હતા. પેલા કણબી મરવા પડ્યો ત્યારે એમના

e. 38.

f. 134; g. 27 Note.

h. 68.

k. 62; l. 99.

m. 97; n. 152 B.

p. 146 a).

q. 101, 3); r. 92.

s. 72, 73.

t. 64 a).

v. 118.

x. 67 b); y. 92.

z. 101, 3).

એક કણબીને ત્રણ છોકરા હતા, તે એતીનું કામ તન ઈને કરે નહિ એવા હતા. પેલા કણબી મરવા પડ્યો ત્યારે એમના દોકરાએ મળીને પૂછ્યું, બાપા, તમારી પુછ કે ધન ને કંઈ હોય, તે હવે એમને કહો તો સાહે, કેમકે તમારો અંતકાળ પારે આન્યો. બાપે વિચાર્યું ને આ છોકરા આલસુ છે, માટે એ તન ઈને મહેનત કરે તો એમને ટપેસો મળે. પછી ટપેસે ડારે છોકરાને કહ્યું, બાઈ, માહે સર્વે ધન આપણા અંતરમાં છે. પેલ છોકરા એવું સમજ્યા ને, અંતરમાં ધન દારેલું હશે. તે ઉપરથી ડારે મરી ગયા કેડેડે તેમણે તે દારેલું ધન નિકળવાની લાલચથી આપું અંતર જઈ જોઈ જોઈ, તોએ ધન તો કંઈ નિકળ્યું નહિ. પણ એ ભોય સારી જોઈ, તેથી તેમાં દારણ વાળા ત્યારે તેની ટપેસી તો નીપજ થઈ કે છોકરાને તેને કહ્યો ટપેસો ઉપન્યો. આ ઉપરથી પેલા છોકરા સમજ્યા ને બાપે કહ્યું તે આહે; કેમકે અરેઆહે ધન જોઈએ તો અ અંતરમાંજ છે, ને મહેનત કરીએ તો તે પામીએ.

*Gujarati Third Book (Hope Series);*

*Lesson 15.*

### III. THE KANBĪ AND THE TREASURE.

A Kanbī had three sons. They were such as would not do the work of the field energetically. When that Kanbī fell ill unto death, his sons together inquired: "Father, it would be well if you would tell us now whatever capital or treasure you may have, for your last moment has come near." The father thought: "These boys are lazy, therefore if they labour energetically, then (only) will they get money." Then that old man said to his sons: "Friends, all my wealth is in our field." The sons understood thus that some treasure might be buried in the field. Therefore, after the old man died, through desire of the buried treasure coming to light, they dug deep the whole field in search (for it), nevertheless no treasure at all came to light. But the land was well dug, therefore, when they had sown grain in it, its produce became so great that [its] much money accrued to those sons.

Therefore those sons understood: "What father said is true, for if real treasure be needed, it is certainly in this field, and if we labour we shall get it."

NOTE—1 : તન દર્શને = energetically, lit. having given (one's) body. On દર્શને see §49 : a pice, a copper coin, the sixty-fourth part of a rupee. Hence ||, or more usually પૈસા (plur.), money.

3 On પેસે ડોસે see Note 3 of preceding Exercise.

4 મરી ગયા કેડે an abbreviated and idiomatic form for ડોસો મરી || તે કેડે.

5 ધન નિકળવાની સાલચથી = ધન નિકળે એવી સાલચથી.

6 = grain (collect.); દાણો = a single grain.

7 એટલી ..... કે = so much ..... that.

## IV. દરીઆમાંહેના ચમત્કાર.

- a. 135.  
b. 97; c. 94.  
d. 81.  
e. 153 a.  
f. 90; g. 136.  
h. 38.  
k. 152 a).  
l. 64, 149 b).  
m. 74, 1).

દરીઆમાં ઘણા ચમત્કાર રહેલા છે. એમાં પરવાળાના ઝીણા જીવડા થાય છે, તે ટીપાતાને રહેવાને<sup>a</sup> સારૂ મધપુડાના જેવાં<sup>b</sup> ઘર બાંધે છે. તેના પછી વધી ઉવધીને ધીમે ધીમે<sup>c</sup> મોટા મોટા કુંગર ને જેટ થઈ જાય છે<sup>d</sup>. તેની ઉપર પછી માણસ આવીને વસે છે. દરીઆમાં એવા નવા જેટ હાલ ઘણા પેદા થાય છે. મધપુડાના બોખા જેવી વાદળી<sup>e</sup> નામે જે જાણસ થાય છે, તે પાણી એક જાતના કીડા કરે છે. તે જીવડા પણ દરીઆમાં રહે છે. દરીઆમાં કેટલેક<sup>f</sup> ઢેકાણે પાણીના ભરતો એટલે વમળ, થાય છે. વળી વંદોળીઆના જેરથી ચમ્પલા<sup>g</sup> પાણીના થાંભલા દેખાય છે, અને એવા એવા ઘણા ચમત્કાર દીઠામાં<sup>h</sup> આવે છે<sup>m</sup>.

- n. 85 a).  
p. 108, 1); q. 134.  
r. 27 Note.  
s. 54.  
t. 27 Note; v. Cf. 99. સમજવાં.  
x. 97; y. 72, 73.  
z. 111; a. 12, 4).  
b. 71.

દરીઆનું પાણી ધરતી ભણી ચડતું<sup>i</sup> એડતું કેટલી વાર લગણ આવે છે. પછી તે બધું ઉતરતું જાય છે<sup>j</sup>, એવું રાજ એ વાર થાય છે. એને ભરતીઆટ<sup>k</sup> કહે છે. જે દેશ દરીઆને<sup>l</sup> કાંઠે હોય છે, તેને કંઠાળ કહે છે. દરીઆ<sup>m</sup> કાંઠે શંખલા ને છીપો પડેલાં જણાય છે, તેમાં જીવડા રહે છે. એ એમનાં રહેવાનાં ઘર જેર<sup>n</sup> ધસડાઈને<sup>o</sup> કાંઠે આવે છે. વળી દરીઆમાં એવી પણ છીપો પાકે છે કે તે ચીર છે ત્યારે તેમાંથી<sup>p</sup> માતી<sup>q</sup> નિકળે છે, પણ દરીઆમાં બધે એવી છીપો થતી નથી<sup>r</sup>. કોઈક કોઈ ઢેકાણે<sup>s</sup> નિકળે છે.

*Gujarātī Fourth Book (Hope Series);  
Lesson 123.*

## IV. THE MARVELS OF THE SEA.

There are many marvels in the sea. In it are the fine coral insects, which build houses like honey-combs for themselves to dwell in. (These) having increased and increased, of them gradually afterwards become very large hills and islands. Upon them afterwards men come and dwell. In the sea such new islands are being formed now in large numbers. There is an article called sponge, like the frame of a honey-comb, that too insects of a certain kind make. These insects also live in the sea. In the sea in some places eddies or whirlpools arise. Also pillars of water are seen, formed by the force of whirlwinds, and many such like wonders are to be seen.

The water of the sea comes rising and rising towards the land for a certain time, then it all goes decreasing. Such happens twice every day. This is called the flow and ebb. Those countries which are situated on the coast of the sea are called maritime. Shells and bivalves are seen lying on the sea-coast; insects live in them. You must understand these (to be) their dwelling-houses. Shells and bivalves, having been driven by the force of the waves from the bottom of the sea, come to the shore. Moreover in the sea there grow shells also of-such-a-kind that, when one opens them, pearls come out of them; but such shells are not produced everywhere in the sea. They are met with only in some few places.

NOTE—1 : રહેલા છે lit. *have remained*, hence *are*.

2 : પોતાને રહેવાને સાર may be construed in two possible ways. *Either* વાસ્તે may be understood after પોતાને, § 97, and રહેવાને સાર would then be an infinitive of purpose, § 135; *or* પોતાને (= પોતાનાં) § 27 Note) may be regarded as in adjectival agreement with the (verbal) noun રહેવાને. The translation in the former case would be *for themselves to dwell in*, and in the latter case *for their own abode*.

3 : Note the continuative and intensive force of the reduplicated forms વધી વધીને, ધીમે ધીમે, મોટા મોટા, ઓછા ઓછા, &c.

4 : વાદળી નામે lit. *Sponge by name*, hence *called sponge*.

5 : દરીઆ કાંઠે for દરીઆને કાંઠે. Cf. *Mahī Kāñṭhā* for *the banks of the Mahī*.



## V. ભલાઈ.

- a. 149 b); b. 28 A). આપવાની ચાલ રાખ્યા કરતાં બહી રીતે ચાલ્યાથી આપણું કામ સારું ચાલ છે. તેનું કારણ એ કે ત્યારે આપણે આપણા બરાબરીમા માણસ પાસે એકાદ કામ જોરજુલમથી કે બલાઈ કરાવીએ છીએ, ત્યારે તેમને આણગમી યાયછે, તેથી આપણી સામે વવાની અને આપણું કામ બગાડવાની તેમની ઈચ્છા થાય છે. હુકમ માનવો પડે છે ત્યારે નાપુશીથી માને છે, અને ને કરવાનું હોય છે તે ઝમન છૂંતે કરતા નથી, અથવા હુકમ કરનાર ઉપર વેર વાળવાને તેઓ એવી રીતે કરે છે કે તેથી તેને માડું લાગે. પણ એવું ન કરતાં જો આપણે બલા ઉપાય કરીએ તો તેથી ખીજ સામાનું માન રહે છે, તેને માડું લાગતું નથી, અને આપણે ને કરાવવાનું હોય છે તે તે ખુશ રિલથી કરે છે, તેથી તે કામ જોઈએ તેવું ચાલ છે. મા કહેવામાં ને બાપની બેરી કહેવામાં ફરે છે, પણ અર્થ તો બેઉમાં એકજ છે.
- તેમજ તેનાતેજ શબ્દને હુકમના રૂપમાં ગોઠવીએ અને તે વિનંતિના રૂપમાં ગોઠવીએ તો માએનો તેજ રહે, પણ અસર જૂદી જૂદી થાય છે. સુધરેલા દેશના લોકો તો પોતાના આકર ઉપર પણ હુકમ કરતા નથી. ને કામ હોય તે નરમાસથી “કરશો” કે “જરા કરોની” કરીને કહે છે. ને કામ ઉમંગથી કરે તે કામ સારું ચાલ છે. પણ ઉમંગ બળાઈકારે આવતો નથી. માણં વચન બોલેથી સામાનું મન કુપાય છે, માટે સૌ સાથે બલાઈ રાખવી ને નરમાસથી બોલવું.
- a. 149 b); b. 28 A).  
c. 108, 1); d. 78.  
e. 97; f. 146 a.  
g. 87 a); h. 91, 3) 4).  
k. 71; l. 49.  
m. 135.  
n. 134; p. 147 a).  
q. 78.  
r. 118; s. 138 B).  
t. 92; v. 44; x. 92.  
y. 152 B).  
z. 33.  
a. 63.  
b. 98, 4).  
c. 149 b); d. 72, 73.  
e. 101, 2).  
f. 146 c).

## V. KINDNESS.

Generally our work is better done by proceeding in a kindly way than by harsh or haughty speech or by keeping the practice of giving threats. The reason of it is this, that when we cause persons who are our equals to do a certain work by oppression or force, then they get a dislike to it, so that they have a wish to oppose us, and spoil our work. When they have to obey an order, then they obey it unwillingly, and what has to be done they do not do heartily, or else, in order to spite him who gives the order, they do it in such a way that he may be annoyed by it. But if, not doing so, we take kindly measures, then thereby the respect of the other party remains, he is not annoyed, and he does whole-heartedly what we have to get done, and so the work is done as is required. There is a difference between saying "Mother" and saying "Father's wife," though the meaning indeed of both is just the same.

In the same way if we arrange identical words in the form of a command and if we arrange them in the form of a request, the meaning remains quite the same but the effect is entirely different. The people of civilized countries, indeed, do not command even their servants. What work there may be, they indicate it, saying politely "kindly do it," or "work a little at it." What work one does with a will, that work turns out well. But the will does not come through force. By having spoken bad words the mind of the opposite party is hurt, therefore one should act kindly towards all, and speak gently.

Note—1 : ઘણીખરી વાર = *at most times*, hence *generally*.

2 : તેજ કારણ એ with idiomatic omission of એ.

3 : મન દઈને = *heartily*, lit. *having given (one's) mind*. Cf. તન દઈને in Note 1 of Exercise III.

4 : તેનોતેઓ = *the very same*.

5 : The reduplicated form જુદી જુદી is intensive. See Note 3 of preceding Exercise.

## VI. દાંત.

- a. 135. પ્રાણને આધાર આપવાને<sup>a</sup> અંતની જરૂર છે. એ અંત  
b. 149 b); c. 75, 76. આળ્યા<sup>b</sup> વગર અવાતું<sup>c</sup> નથી, માટે એ કારણસર<sup>d</sup> આપણને ધ્રુવરે  
d. 98, 7).  
e. 132. દાંત આપેલા છે<sup>e</sup>.

- ધણાં નાનાં આળકનાં મહોડામાં જોઈએ તો દાંત દેખાતા  
f. 72, 73; g. Cf. 51 b). નથી, કેમકે તે દૂધ પીને, કે કંઈ પોચું પોચું ખાઈને રહે છે;  
h. 153. વળી આવીને<sup>h</sup> આવા જેવી જાણસો પચાવવાને<sup>a</sup> તેમના જરૂરમાં  
k. 81; l. 43. શક્તિ નથી, પણ અવાળમાં દાંતના એ જથ્થા ધાલી થકેલા છે<sup>k</sup>.  
તેમાંનો એકેક દાંત એક<sup>l</sup> નાની સરખી કોથળીમાં જૂદો જૂદો  
m. 94, 4). ધાલેલો છે. જેમ જેમ<sup>m</sup> આળક મોટું થતું જાય છે<sup>n</sup> અને  
n. 85, a). જૂદી જૂદી જાતની જાણસો તેને આવાને<sup>a</sup> જોઈએ છે<sup>n</sup>, તેમ તેમ<sup>m</sup>  
p. 67, b). પેલા દાંત હારખંધ બહાર નિકળવા માટે છે<sup>p</sup>. પહેલવહેલાં<sup>r</sup> આગલ  
q. 89; r. 138 C). s. 99; t. 138 A); v. 45. દાંત ઉગે છે, પછી આજીવનના<sup>s</sup> અને છેલ્લે<sup>t</sup> એવડા<sup>r</sup> દાંત, અંટલે  
દાદ, ઉગે છે. આળકને પહેલી જે દાંતની હાર ઉગે છે તેમાં વીસ  
x. 54; y. 34. દાંત હોય છે<sup>x</sup>, તે નાના અને જડખામાં એવડા<sup>y</sup> ખેસતા<sup>z</sup> આવે  
z. 38. તેવડા<sup>y</sup> હોય છે<sup>x</sup>. સાતેક<sup>z</sup> વરસનું છોકરું થાય છે, ત્યારે તે  
a. 81, 1). દાંત પડી જાય છે<sup>a</sup>, અને તેની જગાએ ખીજ મોઠા ખત્રીસ  
b. Cf. 99. આવે છે તે ધણાં વરસ સુધી રહે છે; એમાંના<sup>b</sup> છેક પાછલા  
c. 92. ચાર તો<sup>c</sup> ભરજીવાનીમાં<sup>c</sup> આવે છે.  
દાંત હાડકાના<sup>d</sup> છે. અવાળુના ઉપર તે એક કાચ જેવી<sup>e</sup>  
d. 139, 4); e. 97. ચીજથી ઢંકામ્પેલા છે. દાંત મોઢેથી<sup>f</sup> પોલા છે, અને તેમાં એક  
f. 99. નળી છે તે છેક દાંતની જડ સુધી છે, અને<sup>g</sup> ત્યાં આગળ તેનો  
એક છેડો ખૂલેલો છે તેમાં લોહીની નસો તથા એક ગાનરજી  
છે, તે દાંતની ઠેઠ<sup>h</sup> ૪૨ ચોવચ્ચ લગણ આવેલો છે. એ ગાનરજી  
જ્યારે ફૂલે છે, ત્યારે દાંતમાં ધણું દરદ થાય છે.

## VI. THE TEETH.

There is need of grain to give support to life. This grain cannot be eaten without our having chewed it, therefore for this reason God has given us teeth.

If we look into the mouths of very small children, then teeth are not seen, because they live by drinking milk or eating something very soft; moreover there is not strength in their stomach to digest such things as are chewed and eaten, but in the gums two rows of teeth are fixed. Of these each single tooth is placed quite separate in, as it were, a tiny bag. The bigger a child grows and the more varied the kinds of things it requires to eat, the more do those teeth begin to come outside (the gums) in rows.

First of all the front teeth grow, then those at the side, and lastly grow the double teeth or molars.

In the first set of teeth that comes to a child, there are twenty teeth. They are small, and just as big as may fit in to the jaw. When a child is about seven years old, then those teeth fall out, and in their places come thirty-two other large teeth, which last for many years. Of these, however, the four quite at the back come only in early manhood.

Teeth are (made) of bone. Above the gums they are covered with a thing like glass. The teeth are hollow within, and in them is a tube, which goes [is] quite to the root of the tooth, and at its point one end of it is open, in which are veins of blood and a nerve that reaches [has come] right up to the very middle of the tooth. When this nerve swells, there is much pain in the tooth.

Note—I : નાની સરખી = *small-like, as it were small.*

2 : -માં બેસતું આવતું = *to fit in to.*

3 : ત્યાં આગળ = તેની આગળ, = *in front of it, hence at its front, at its point.*

4 : બહુબેધ = *the very middle.*

## VII. હિંદુલોકમાં લગ્નની રીતીઓ.

- a. 138 A). હિંદુલોકો પરદેશી જતા નથી, તથા ખીખ દેશની રીતભાત,  
b. 108, 1); c. 110. વિદ્યાદિ સંબંધી જાણતા નથી, તેથી એમ જાણેછે કે અમરજી  
d. 31, 92; e. 152 B). ધણા ડાહ્યા ને બાણેલા છીએ, તથા અમારીજી રીતભાત સૌથી  
f. 28 B). સરસ છે. પણ આ મોટી બ્રજ છે; પોતાનીજ તથા પારકાની  
g. 33. રીતભાત નિષ્પક્ષપાતે સરખાવવી જોઈએ, ત્યારેજ માલમ પડે  
h. 67 a); k. 92. કે એમાંથી સારી કંઈ છે. એવી રીતે લોકો તપાસ કરતા નથી,  
ને પોતાની જૂની અને 2માઠા પરિણામવાળી રીતીઓને વળગી  
l. 81, 3); m. 132. રહેછે. એ રીતીઓ ખીખ દેશના લોક બહુ વખોડેછે. એ  
માઠા પરિણામના દૃષ્ટાંતમાં લગ્નની કેટલીએક રીત વિષે વિચાર  
n. 140 c). કરીએ. એમાં પહેલું તો ખોટું એ છે કે છેક નાનાં બાળકને  
p. 42. પરણાવેછે. 3માંડું તે થું, એ સમજ્યાવિના ધણીજ છોડી  
q. 78; r. 146 a); s. 122. રાંડેછે. છોકરા ને છોડી પુખ્ત ઉમરનાં થાય ત્યાં લગી તેમને  
t. 149 b); v. 38. પરણાવવાં ન જોઈએ. બહુ વાર રાખે તો 4સ કે બાર વરસે  
x. 121 A). પરણાવેછે; પણ એ વખતે તેઓમાં જોઈએ તેવી સમજ  
y. 98, 3). હોતી નથી, તેથી એટલે વરસે તેઓ પુખ્ત ઉમરનાં કહેવાય નહિ.  
z. 138, 3). d. 75, 76. ખીખ સુધરેલા દેશમાં સ્ત્રીપુરુષ એકએકના ગુણ વિદ્યા સંપતિ  
a. 67a); b. 118; c. 54, 71. ને સ્વભાવથી સારી પેઠે જાણીતાં થઈને તથા એકએક પર  
d. 75, 76. l. 44; m. 146 a). ધણુંજ હેતુ યએલું દેખેછે તથા તે જોઈ પરણવાથી સુખી થશે  
n. 122; p. 134; q. 94. એવું બાંસેછે ત્યારેજ પરણેછે. એથી ધણુંકરીને સ્ત્રીભર્યારને  
r. Cf. 134. ધણું બનેછે, ને કાંઈ માઠા પરિણામ બાળેજ યાયછે. તેમનો  
આખો બવ સુખમાં જાયછે.

Gujarati Seventh Book (Hope Series);

Lesson 70.

## VII. MARRIAGE CUSTOMS AMONG THE HINDUS.

The Hindus do not go abroad, and they do not know about the customs, learning, &c, of other countries, so they think thus: We alone are very wise and learned, and our customs are the best. But this is a great mistake. When we impartially compare our own customs with those of foreigners, then only is it known which of the two is the better. People do not inquire in such a way, and they cling to their own old customs, which are fraught with evil consequences. The people of other countries speak very badly of these customs. In illustration of these evil consequences let us consider some of the wedding customs. First of all amongst these this is wrong that parents give in marriage quite young children. Many a girl becomes a widow without understanding what (it means) to be a widow. Until the boy and girl become of mature age, (parents) should not give them in marriage. If they keep them a long time, then at ten or twelve years (of age) they give them in marriage; but at this age they have not as much understanding as is needed, therefore at so many years they cannot be called of mature age. In other civilized countries men and women, having become well acquainted with each other's qualities, attainments, means and disposition, marry only when they see very much mutual love (has) arisen, and when it appears that both of them will be happy by marrying. Thus husband and wife generally agree well, and seldom do any evil consequences ensue. Their whole life is spent [goes] in happiness.

Note—1: બેમાંથી સારી કઈ છે = *which of the two is the better.*

2: માઠા here qualifies પરિણામ, and the suffix વાળી is appended to the entire phrase માઠા પરિણામ.

3: રાંડવું તે શ for રાંડવું તે શું હશે = *to be a widow what that may be.*

4: દસ કે બાર વરસે is seemingly an Anglicism, "at ten or twelve years," for દસમે કે બારમે વરસે.

## VIII. કાળિકા માતા ને કુતુબમિનાર.

- a. 138 B); b. 138 A). <sup>1</sup>માગશર મહિનામાં એક સવારે દિલ્હી શહેરમાં ધણો રમણિક  
c. 135; d. 81, 3). તથા બેવાલાયક દેખાવ બની રહ્યો હતો<sup>d</sup>. તે દહાડે દિલ્હી  
શહેર બહાર એક કાળિકા માતાનું દહેરું હતું, તેનો પાટ ઉત્સવ  
હતો, તથા બલાઉદ્દીન પાદશાહના વડા શાહબાદા ખિજરખાની  
e. 122; f. 44. સાલગિરી હતી, તેથી હિંદુ તથા મુસલમાન એ બંને લોકોનો  
તહેવાર હતો. સવારે જે વખતે શહેરની સઘળી મસજિદમાંથી  
g. 74,  
h. 94. પહેલા નિમાજને વાસ્તે આંગ પોકારવામાં આવી તે વખતે હિંદુ  
k. 135. લોકો ટોળેટોળાં એકઠા થઈ શહેર બહાર કાળિકા માતાનાં દર્શન  
કરવા જતા હતા. તે સવારે ટહાડ ધણીજ પડી હતી તેથી  
સઘળાએ શાલ, દુસાલા, ધાખળી વગેરે જાનનાં ગરમ લુગડાં  
l. 87.  
m. 150 a). શરીરે વિઠાળેલાં હતાં, તથા ગરીબ લોકો બિચારા ધુજતા ધુજતા  
n. 85; p. 149 b). ઘાંત કકડાવતા અદખ કરી ચાલ્યા જતા હતા. કેટલેએક દૂર  
ગયા પછી તેઓ કુતુબમિનાર આગળ આવી પહોંચ્યા. એ  
મિનારો કુતુબદ્દીન દિલ્હીના પહેલા મુસલમાન પાદશાહે આંધવા  
માડ્યો હતો તે અલ્તમશ પાદશાહના રાજમાં પૂરે થયો. તે  
q. 89, b 1). ધણીજ ખુબસુરત છે; તેનો આકાર મિનારા જેવો તથા તે ઉપર  
r. 104. રવેસો છે તેમાં ધણીજ બારીક નકશીએ કોતરેલી છે. તે ૧૨૧  
સુતારી ગજ જેવો છે. એકવાર ખરતીકંપ થયાથી તેનો કેટલો-  
s. 133.  
t. 81, 1) એક ભાગ પડી ગયલો છે, તે પછી તેના જોડેલો જેવો મિનારો  
v. 101, 3). દુનિયામાં બીજો કોઈ નથી. તેની પાસે એક અધુરી મસજિદ  
છે. તે આંધણી તથા શેલામાં હિંદુસ્તાનમાં બીજી કોઈ પણ  
x. 137. ઈમારતથી ઉતરતી નથી. તે ઉપર બેઠેલ કોતરેલો છે. તે  
y. 99; z. 72, 73. ઉપરથી જણાય છે કે શહાબુદ્દીન ધોરીના રાજમાં આંધવા માડી  
a. 89; b. 2). હતી. એ મસજિદની પડોસમાં કાળિકાનું દહેરું હતું. તેનું કદ  
નાનું હતું, તથા બહારથી કોઈ શોભાયમાન ન હતું, પણ તેનો પરતો  
એટલો હતો કે તે દહાડે ત્યાં આખા દિલ્હી શહેર તથા પડોસના  
b. 34.  
c. 99. ૪૦ અથવા ૫૦ કોસ સુધીનાં ગામો તથા શહેરોથી હિંદુ લોકો  
d. 135. દર્શન કરવા આવ્યા હતા. જૂદી જૂદી જાતના જૂદા જૂદા પહેરવેરા  
e. 134. તથા રંગબેરંગી પાઘડીઓથી તમાશો ધણો સુંદર લાગતો હતો;  
f. 135. પણ ત્યાં લોકો સિવાય બીજું બેવાલાયક હતું.

### VIII. KĀLIKĀ MĀTĀ AND THE KUTUB MINĀR.

One morning in the month of Māgsher there was a very interesting sight and (one) worth seeing in the city of Delhi. That day there was a festival in commemoration of the placing of the idol in the temple of Kālikā the (goddess-) mother outside the city, and it was the birthday of Khijar Khān, the eldest son of the emperor Alā-ud-dīn, and thus it was a holiday for both Hindus and Musulmāns. In the morning, at the time when from every mosque in the city the muazzin-call had been sounded for the first prayer, the Hindus were going in crowds out of the city to visit (the idol) Mother Kālikā. There was very great cold that morning, and consequently all had wrapped themselves in shawls, rugs, blankets, or other woollen coverings, and needy folk, poor wretches, were going along, shivering away, with their teeth chattering and their arms folded. After having gone some little distance, they reached the Kutub Minār.

This pillar Kutub-ud-dīn, the first Musulmān Emperor of Delhi, had begun to build, and it was finished in the reign of the Emperor Altamsh.

It is most beautiful; its shape is pillar-like, and on its galleries exceedingly fine carving has been cut. It is 121 sutārī gaz (242 feet) high. Though through an earthquake some part of it once fell, still there is no other pillar in the world as high as it.

Near it is an unfinished mosque, which for its proportions and beauty is second to no other building in Hindustān. From the inscriptions engraven on it we learn that it began to be built in the reign of Shahāb-ud-dīn Ghori.

Kālikā's temple was in the neighbourhood of this mosque. In size it was small, and not beautiful in its exterior, but so great was its fame that on the day in question all the Hindus of Delhi, and those of the towns and cities within forty to fifty kos around, had come there to visit it. The spectacle was rendered very pretty by the different costumes of the different races and by the many coloured turbans; but besides the people there was something else worth seeing there.

*Karan Ghelo, pages 92-93.*

NOTE—1 : માગશેર મહિનો = *the month of Māgsher*. This month falls in November-December.

2 : ઠંડાડ પડે છે = *it is cold*.

3 : અદખ કરવી or અદખ વાળવી = *to keep the arms folded*.

4 : તેના જેટલું ઉંચું = *as high as that*.

5 : બીજો કોઈ નથી = *there is no other*.

6 : લેખ કેતરેલો છે with passival signification, as though it were લેખ કેતરાયેલો છે.

7 : આખું દિહી શહેર = *the whole city of Delhi*.

8 : રંગબેરંગી = *many-coloured*.



## IX. જરૂરીઆત કામ જતે કરવા વિષે.

a. 94, 4); b. Cf. 134.  
c. 147 a); d. 33; e. 48.  
f. 97.

g. 34.  
h. 28.

k. 34, 92; l. 135.  
m. 91, 4), 148.  
n. 83; p. 100.  
q. 135.

r. 136; s. 48.

t. 97.

v. 146; x. 72, 73.

y. 64; z. 153 a).

a. 87 a).

b. 81, 9).

c. 48.

d. 92.

e. 81, 1); f. 61.

g. 134.

જેમ<sup>a</sup> બને<sup>b</sup> તેમ<sup>a</sup> અગત્યનાં કામ બીજને નહિ સોંપતાં તે પોતાની જાતે<sup>d</sup> કરવાં વધારે દુસ્ત છે. કોઈ સદ્ગૃહસ્થને ત્યાં કોઈ ખાસ કામને માટે આપણે આપણા માણસને મોકલીએ તેને જેટલું માન મળે<sup>b</sup> તેના કરતાં<sup>k</sup> આપણે જાતે<sup>d</sup> જઈએ તો વધારે માન મળવાનો સંભવ છે, કેમકે જનરની વાત ફર છે. તેમજ<sup>k</sup> તે ગૃહસ્થને આપણે જે વિચાર દર્શાવવાના હોય, તે પેલા માણસથી બરાબર રીતે દર્શાવી શકાય નહિ. પરંતુ<sup>p</sup> જો આપણી તબિયત નાદુરસ્ત હોય, અથવા તે ગૃહસ્થને ત્યાં જવાને<sup>q</sup> એવી બીજી અગવડ હોય, તો તેવે પ્રસંગે બીજને નહિ મોકલતાં પત્તરે<sup>r</sup> બંધારે ચલાવવો દુસ્ત છે. બીજા માણસની મારફતે<sup>s</sup> કામ લેતાં તેના બોલવામાં કોઈ અર્થનો અનર્થ સમજાયાં તો<sup>t</sup>, “લેને ગઈ<sup>u</sup> પૂત ને બોધઃઆર્ધ અસમ” એ કહેવત પ્રમાણે આપણે<sup>a</sup> ફાયદાને બદલે બુકશાન વેઠવું પડે.

સારારા કે આવા ગુચવાડામાં આવી પડવા<sup>b</sup> કરતાં કોઈ કામ જાતે કરવું બહેતર છે, કેમકે આપણે જેવી કાળજીથી કામ કરીએ તેવું બીજથી તે થાય<sup>n</sup> નહિ. અને કોઈની સાથે થોડી થોડી મિનિટ સુધી જાતે વાત કરવાથી સમજ સહેજ નિકળી જાય છે. ને જે કામ ગયા હોઈએ<sup>g</sup> તેમાં ફતેહ મળે<sup>h</sup>.

પ્રાસ્તાવિક બોધ; પૃષ્ઠ ૬૧, ૬૨.

## IX. ON DOING IMPORTANT WORK ONESELF.

It is much better as far as possible to do important work oneself than entrust it to another. If we ourselves go to a gentleman's house upon some special business, it is likely that we shall receive more attention than would be given to any man we may send, because a personal interview is a different matter. Likewise the man we send cannot make known exactly [as we should] the thoughts that we wish to make known to that gentleman. However if our health be not good, or if there be any other such inconvenience in our going to that gentleman's house, then, in such a case, instead of sending someone else, it is better to transact the business by means of a letter. If in work done through an intermediary, a wrong meaning be gathered from what he says, then we have to suffer harm instead of gaining any advantage, according to the saying "She went to get her son, and lost her husband." In a word, rather than fall into such a muddle, it is better to do one's work oneself, because our work is never done by another with the same care with which we would do it. And a matter is easily understood after conversing in person with anyone for a few minutes. And we are successful in the business on which we may have gone.

*Elementary Instruction, pages 61, 62.*

Note—1 : તે is understood after મોકલીએ.

2 : મેને is Hindūstānī for મેવાને, Infinitive of Purpose, §135 ; and આઈ is Hindūstānī for આવી, Past Indefinite Feminine, §52.

3 : તેવું is here equivalent to તેવી કાળજી.

## X. મીરાબાઈ.

a. 139, 8).

b. 98, 9).

c. 109, 1 e).

d. 144 b); e. 108, 1).

f. 27 Note; g. 78.

h. 122; k. 121.

l. Cf. 134.

m. 89 b 1).

n. 79.

p. 72, 73.

q. 81, 1).

r. 122; s. 153.

t. 139, 8).

v. 81, 3).

x. 97.

મીરાબાઈ મારવાડના<sup>૧</sup> મેડતાના<sup>૨</sup> જ્ઞેમલ રાઠોડની દિકરી ને  
 મેવાડનો કુંભારાણો જોણે <sup>૧</sup>સંવત ૧૪૭૫ થી તે<sup>૩</sup> ૧૫૨૫ સ્થળી  
 રાખ્ય કર્યું તેની સ્ત્રી હતી. રાઠોડ વિજયભક્ત<sup>૪</sup> હતો ને તેના ઘરમાં  
 કૃષ્ણની એક સુંદર ચિત્રિ હતી, તેની તે સમારંભથી પૂજા કરતો<sup>૫</sup> ને  
 સંતસાધુનો<sup>૬</sup> સમાગમ રાખતો<sup>૭</sup>. આપનું જોઈ મીરાનું ચિત્ત  
 કૃષ્ણભક્તિમાં પરિવાયું. દિકરીની ઈચ્છા ઉપરાંત આપે લોકાપવાદને<sup>૮</sup>  
 બંધે મીરાને પરાણાવી<sup>૯</sup>. મેવાડનો રાણો તથા તેની મા એ<sup>૧૦</sup> શિવ-  
 ભક્ત<sup>૧૧</sup> હતાં<sup>૧૨</sup> ને મીરા વૈષ્ણવ હતી તેથી<sup>૧૩</sup> અથવા મીરા સંતસાધુ  
 સાથે પ્રસંગ રાખતી<sup>૧૪</sup> તેથી<sup>૧૫</sup> તેને રાણાસાથે ન બન્યું<sup>૧૬</sup> ને તે જૂદી  
 રહી. અહિં તો તેણે રાણાની સખત મના ઊઠતાં<sup>૧૭</sup> ઉઘાડે છેાક ને  
 વધારે વધારે સાધુવેરાગીઓનો સમાગમ રાખવા માડ્યો<sup>૧૮</sup> ને  
 રાણાને પણ વૈષ્ણવ થવાનો બોધ કહેવડાવ્યો<sup>૧૯</sup>. રાણો બહુ  
 ખીજવાયો<sup>૨૦</sup> ને દરબારી લોકે મીરાનો ઘાટ ધડી નાખવાને ઠકેમ  
 જીકિત નહિ યોગી હોય? પણ મીરા એતી ગઈ<sup>૨૧</sup> ને પછી રાણાના  
 દેરામાં પાણી ન પીયું એવું<sup>૨૨</sup> પણ લઈ સાંઢણી ઉપર બેસી<sup>૨૩</sup> ગુજરાતમાં  
 આવી. પછી દારકા તથા ગોકુળમથુરાની<sup>૨૪</sup> જાત્રા કરી<sup>૨૫</sup> પાછી  
 દારકામાં તે આવી રહી હતી<sup>૨૬</sup>. એની ભક્તદાખલ<sup>૨૭</sup> પ્રસિદ્ધિ  
 આખા હિંદુસ્તાનમાં છે.

નર્મગદ્ય, પાંચમી આવૃત્તિ; પૃષ્ઠ ૪૩.

## X. MĪRĀBĀĪ.

Mirābāī was the daughter of the Rāthoḍ Jemal of Meḍatā in Mārvāḍ, and the wife of Kumbhā Rāṇā of Mevāḍ who reigned from Samvat 1475 to 1525. The Rāthoḍ was a worshipper of Viṣṇu, and in his house was a beautiful idol of Kṛiṣṇa, which he had been long in the habit of worshipping, and he used to keep company with holy men and ascetics. The mind of Mirā, through seeing her father's mode of life, became attached to the worship of Kṛiṣṇa. The father, contrary to his daughter's wish, gave her in marriage, through fear of people talking. The Rāṇā of Mevāḍ and his mother were worshippers of Shiv, and Mirā was a Vaishṇav; for this reason, or because Mirā used to be so often with holy men and ascetics, she did not get on well with the Rāṇā, and lived apart. Thereupon, notwithstanding the Rāṇā's strict prohibition, she began to keep company more and more, and quite openly, with ascetics and devotees, and got them to instruct the Rāṇā even, with a view to his becoming a Vaishṇav. The Rāṇā was greatly offended, and did not the courtiers seek some device to compass the death of Mirā? But Mirā got warning, and, after making a vow not to drink water in the country of the Rāṇā, she went off on a dromedary to Gujarāt.

Afterwards she went on pilgrimage to Dwārkā and Gokul Mathurā, and finally took up her abode in Dwārkā. Her fame as a religious devotee has spread over the whole of Hindustān.

*Narmagadya*, 5th Edition, page 43.

Note—1: The Samvat era (of Vikramāditya) is reckoned from 56-57 B. C., and accordingly Samvat 1475—1525 corresponds to 1418—1468 A. D.

2: બાપજી = બાપજી કામ, બાપની ચાલ, વૃત્તિ.

3: Regarding છત્રી see Note 1. of Exercise 1.

4: ઉપાડેછેલ = quite openly

5: કેમ in this sentence has much the same force as the interrogative ૨૧ of §70.



## XI. THE LOSS BY EXCHANGE.

Accordingly at no time since April 1st until to-day has the rate of exchange risen, hence it is clearly evident that there will be a great deficit in the Indian treasury, and although the rough estimate of that deficit at the present time and at the present value (of the rupee) can be reckoned at perhaps two crores, yet, should there be any fluctuation in the present value, and should the rate fall much lower than even to-day's, then no conjecture can be made in any way as to what further limits this deficit may reach, and there will be a still greater deficit than the two crores at present probable. Our Minister of Finance, Sir David Barbour, must be greatly perplexed in the matter, and he has accordingly written a letter, (published) in England, with reference to this subject. That letter has not yet been published in this country, but by its publication just possibly some light may perhaps be thrown on this subject of the large deficit. The Government have beyond a doubt come to a position of very great perplexity, and must be in very great anxiety as to how to make up such a deficit. For all these reasons there is no doubt that the gravest fears must be entertained that the next Budget will be a very startling one, and one to be deplored by the inhabitants of India.

*"The Gujarātī" Newspaper; August 28, 1892.*

- Note—1: ત્રીજેરી a corrupt form of the English word *treasury*. Similarly બજેટ is *Budget*
- 2: બે કરોડ = બે કરોડનો અડસટો or બે કરોડ રૂપાઆનો અડસટો. One crore (કરોડ) equals 10,000,000.
- 3: This construction with જેઈએ is quite idiomatic. It may perhaps be best explained by regarding the whole of the sentence preceding જેઈએ as the subject, in which case the literal translation would be as follows: Our Minister of Finance Sir David Barbour's being in this matter one fallen into great perplexity, *this* must be.
- પડે તો પડે પણ અરે is literally *true indeed, if it falls it falls*, and hence *may possibly fall*.

### દાનધર્મે ને પ્રાર્થના.

માણસે જીવ્યે જીવે હેતુથી તેઓની આગળ તમારા દાનધર્મ કરવાથી સાવધાન રહે, નહિ તો આકાશમાંના તમારા આપથી તમને ફળ મળવાનું નથી. જ્યે માટે જ્યારે તું દાનધર્મ કરે ત્યારે જેમ ઢાંગીઓ સભાસ્થાનોમાં તથા રસ્તાઓમાં માણસોથી વખાણ પામવાને કરેછે, તેમ તું પોતાની આગળ રણરિંગડું ન વગાડ ; હું તમને અચિત કહુંછું કે તેઓ પોતાનું જ ફળ પામેછે. પણ તું તારા દાનધર્મ કરેછે ત્યારે જે તારે જમાણે હાથ કરે તે તારે કામો હાથ ન જાણે. જ્યે માટે કે તારા દાનધર્મ ગુપ્તમાં થાય તે ગુપ્તમાં જોનાર તારે આપ પોતે પ્રગટમાં તને ફળ ભરી આપશે.

અને જ્યારે તું પ્રાર્થના કરેછે, ત્યારે ઢાંગીઓના જેવા ન થા, કાંજે માણસે તેઓને જીવ્યે માટે તેઓ સભાસ્થાનોમાં તથા રસ્તાઓમાં નાકાંઓ પર ઉભા રહેતાં પ્રાર્થના કરવા આહેછે ; હું તમને અચિત કહુંછું કે તેઓ પોતાનું ફળ પામેછે. પણ જ્યારે તું પ્રાર્થના કરેછે, ત્યારે પોતાની ઓરડીમાં પેસ, ને તારું આરહું બંધ કરીને ગુપ્તમાંના તારા આપની પ્રાર્થના કર, ને ગુપ્તમાં જોનાર તારે આપ તને પ્રગટમાં ફળ ભરી આપશે. અને તમે પ્રાર્થના કરતાં વિદેશીઓની પડે અમથો લવારે ન કરો, કાંજે તેઓ ધારે છે કે અમારા ધણા બોલવાથી અમારું સંભળાશે. જ્યે માટે તમે તેઓના જેવા ન થાઓ, કેમકે જેની તમને અગત્ય છે તે તેની પાસે તમારા માગ્યા અગાઉ તમારે આપ જાણેછે. માટે તમે જ્યે રીતે પ્રાર્થના કરો કે ; યો આકાશમાંના અમારા આપ, તારું નામ પવિત્ર મનાઓ ; તારું રાજ્ય આપો ; જેમ આકાશમાં તેમ પૃથ્વી પર તારી ઈચ્છા પૂરી થાઓ. દિવસની અમારી રાહથી આજ અમને આપ. અને જેમ અમે અમારા ઋણીઓને માફ કરિયે છીયે, તેમ તું અમારાં ઋણો અમને માફ કર. અને અમને પરીક્ષણમાં ન લાવ પણ ખુંડાથી અમારો છુટકો કર. કેમકે રાજ્ય તથા પરાક્રમ તથા મહિમા સર્વકાળ સુધી તારાં છે. આમિન.

કેમકે જે તમે માણસોના અપરાધ તેઓને માફ કરો, તો તમારા આકાશમાંના આપ તમને પણ માફ કરશે. પણ જે તમે માણસોના અપરાધ તેઓને માફ નથી કરતા, તો તમારે આપ તમારા અપરાધ પણ માફ નહિ કરશે.

માત્રીની લખેલી સુવાચના, ૬ ; ૧-૧૫.

## ALMS-GIVING AND PRAYER.

Take heed that ye do not your alms before men to be seen of them; otherwise ye have no reward of your Father which is in heaven.

Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward. But when thou doest alms, let not thy left hand know what thy right hand doeth. That thine alms may be in secret: and thy Father, which seeth in secret, shall reward thee openly.

And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward. But thou, when thou prayest, enter into thy closet, and when thou hast shut the door, pray to thy Father which is in secret and thy Father, which seeth in secret, shall reward thee openly. But when ye pray, use not vain repetitions as the heathen do; for they think that they shall be heard for their much speaking. Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.

After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done on earth as it is in Heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.

For if ye forgive men their trespasses, your heavenly Father will also forgive you.

But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

*The Gospel according to Matthew, VI. 1-15.*





# VOCABULARY.

અ.

અગાઉ *prep.* Before. -ની અગાઉ.

અગત્ય *f.* Need, importance.

અગત્યનાં કામ Necessary works.

અજવાળું *n.* Light.

અડસટો or અડસટો *m.* Rough estimate.

અણુગમો *m.* Dislike.

તેમને અણુગમો થાયછે They get a dislike to it.

અતિશયોક્તિ *f.* Exaggeration.

અતિશયોક્તિ ભરેલું *adj.* Exaggerated.

અંતકાળ *m.* Last moment, hour of death.

અથવા *conj.* Or.

અદબ *f.* Respect, folding one's arms respectfully.

અદબ કરી With arms crossed.

અધૂરું *adj.* Unfinished, incomplete.

અંન *n.* Corn, grain.

અનર્થ *m.* A wrong meaning, a calamity.

અનુમાન *n.* a conjecture, conclusion.

અને *conj.* And.

અપરાધ *m.* A trespass.

અમથું *adj.* Vain, false, useless.

અમે *pron.* We: see § 31.

અમારું *pron.* Our.

અમારું સંભળારો We shall be heard.

અરબી *adj.* Arab.

અર્થ *m.* Meaning.

અલાઉદ્દીન *m.* Alā-ud-dīn, the second king of the house of Khilji. Reign 1295-1315 A. D.

અલ્તામશ *m.* Altamsh, the third king of the Slave dynasty. Reign 1211-1236 A. D.

અવાળું *n.* The gums.

અસર *f.* Influence, effect.

અહિં *adv.* Here, (thereupon).

આ.

આ *pron.* This, these (close at hand).

આ ઉપરથી Therefore.

આ પ્રમાણે Accordingly.

આકાર *m.* Shape.

આકાશ *n.* Heaven.

આકાશમાંનો In heaven, heavenly.

આખું *adj.* Whole, the whole, all..

આગળું *adj.* Front. [આગળ

આગળ *prep.* Before, in front of. -ની

આગળ આવી પહોંચવું To reach.

આજ *adv.* To-day, this day.

આજદિન સુધીમાં Until to-day.

આધાર *m.* Support.

આપણે *pron.* We: see § 31.

આવવું *v. i.* To come.

આસપાસ *prep.* Around, about. -ની

આસપાસ.

આળસુ *adj.* Lazy.

ઈ.

ઈચ્છા *f.* A wish, will.

ઈમારત *f.* A building.

ઈ.

ઈશ્વર *m.* God, the Supreme Lord.

ઉ.

ઉગવું *v. i.* To grow.

ઉઘાડું *adj.* Open.

ઉઘાડેછાક *adv.* Quite openly.

ઉંડું *adj.* Deep.

ઉતરવું *v. i.* To descend, decrease.

ઉતરતું *adj.* Inferior.

-થી ઉતરતું Less than, second to.

ઉત્સવ *m.* A feast.

પારઉત્સવ *m.* Festival in commemoration of the placing of an idol in a temple.

ઉપકાર *m.* Kindness.

ઉપજવું *v. i.* To be produced, to accrue.

ઉપર *prep.* Above, on, upon. -ના ઉપર.

ઉપરાંત *prep.* Besides, beyond, contrary to. -ના ઉપરાંત.

ઉપાય *m.* Means, measures.

ઉમંગ *m.* Will, zeal.

ઉમર or ઉમર *f.* Age.

બાદી ઉમરના When grown up.

ઉ.

ઉંચું *adj.* High.

ઉત *n.* Wool.

ઉભું *adj.* Standing, upright.

ઉભું રહેવું *v. i.* To stand up.

ઋ.

ઋણ See રૂણ.

ઋણી See રૂણી.

એ.

એ *pron.* This, these.

એક *adj.* One.

એકએકને Each other's.

એકવાર *adv.* Once.

એકજ *pron.* Just the same.

એકઠું *adj.* Together.

એકાદું *adj.* A certain.

એકેક *pron.* Each single, one by one.

એટલામાં *adv.* Forthwith.

એટલું *adj.* So great.

એટલું બધું So much.

એટલે વરસે At so many years.

એટલે *adv.* To wit, that is to say, or.

એપ્રિલ April.

એવું *adj.* So, such, of such a kind.

ઓ.

ઓ *interj.* O, Oh !

ઓટ *f.* Tide, low-tide.

ઓરડી *f.* A room, closet.

ક.

કંઈ *pron.* Anything, any, at all.

જે કંઈ *pron.* Whatever.

કકડાવવું *v. caus.* to make sound.

દાંત કકડાવવા to make the teeth chatter.

કંડાળ *adj.* Pertaining to the sea-coast, maritime.

કઠોર *adj.* Harsh.

કાણબી *m.* A Kanbi, an agriculturist.

કથન *n.* An account, a story.

કદ *n.* Size.

તેનું કદ નાનું હતું In size it was small.

કદાચ *adv.* Perhaps.

કરતાં *conj.* Than.

કરશે *v. impv.* Kindly do (it): see § 63.

કરવું *v. t.* To do.

કરાવવું *v. caus.* To cause to do.

કહીને (= કહીને) Called, having said : see § 98.

કરોની *v. impv.* Please do: see § 63.

કરોડ *adj.* A crore, ten million.

કહેવત *f.* A proverb, saying.

કહેવું *v. t.* To say, tell.

કાંઈ *pron.* Something.

કાંઈ નહીં Nothing at all, not at all.

કાચ *m.* Glass.

કાંઠો *m.* A shore, bank.

કારણ *n.* A reason.

એ કારણસર For this reason.

કાળજી *f.* Care.

કાળિકા *f.* Kālīkā. The goddess Kālī, the black and bloody consort of Ś'iva.

કાળિકા માતા Kālīkā the Mother.

કીડી *m.* An insect.

કીર્તન *n.* A hymn of praise.

કુલો *m.* A well.

કુતુબદીન *m.* Kutub-ud-dīn, founder of the Slave dynasty. Reign 1206-1210.

કેટલાએક *pron.* Several.

કેટલું *adj.* How much?

કેટલેએક દુર (At) some little distance.

કેટલાએક Some, a certain.

કેડે *prep.* After. -ની કેડે.

કેમકે *conj.* Because.

કોઈ *pron.* Any.

કોઈ એક *pron.* Some one, a certain,  
a (indef. art.)

કોઈ પણ વખતે at any time.

કોતરવું *v. t.* To cut out, engrave.

કોથળી *f.* A bag.

કોરા or કોસ *m.* A kos, distance of about  
two miles.

ક્યાં *adv.* Where?

ક્યાંથી *adv.* Whence?

ખ.

ખચિત *adv.* Verily, certainly.

ખરૂં *adj.* True.

ખરા દિલથી Whole-heartedly.

ખરેખરૂં *adj.* Real.

ખવડાવવું *v. caus.* To feed.

ખવાવું *v. pass.* To be eaten.

ખસમ *m.* A husband.

ખાડો *m.* A pit, deficit.

ખાવું *v. t.* To eat.

ખાઈને રહેવું *v. t.* To live upon.

ખાઈ *adj.* Brackish, salty.

ખાસ *adj.* Special.

ખિજરખાં *m.* Khijar Khān.

ખીજવાવું *v. pass.* To be annoyed.

ખુબસુરત *adj.* Beautiful.

ખુલ્લું *adj.* Open, clear.

ખુલ્લું જણાયછે It is clearly evident.

ખેંચવું *v. t.* To draw.

ખેતર *n.* A field.

ખેતરવાળો *m.* An owner of a field.

ખેતી *f.* Agriculture.

ખેતીનું કામ The work of the field.

ખોઈ આવવું *v. t.* To lose.

ખોખું *n.* A frame.

ખોટું *adj.* Wrong, bad.

-ને ખોટું લાગવું To feel displeased.

ખોદવું To dig.

ખોદી જેવું To dig in search of.

ખોળવું *v. t.* To seek.

ગ.

ગજ *m.* A measure of two feet.

સુતારી ગજ A carpenter's measure  
of two feet.

ગભરાવું *v. i.* To be frightened.

ગરમ *adj.* Warm.

ગરીબ *adj.* Poor, gentle.

ગરીબ લોકો Needy folk.

ગળી જવું *v. i.* To melt away, fall below.

ગામ *n.* Village, town.

ગામો તથા શહેરો Towns and cities.

ગાવું *v. t.* To sing.

ગુચવાડો *m.* Confusion, muddle.

ગુણ *m.* Quality.

ગુપ્ત *adj.* Secret.

ગ્રંથ *m.* A book.

ગૃહસ્થ *m.* A householder, a gentleman.

ગોઠવવું *v. t.* To arrange.

ઘ.

ઘણીક *adj.* Many a .....

ઘણીવાર *adv.* Many a time, often.

ઘણું *adj.* Much, many.

ઘણુંખરૂં *adj.* Most.

ઘણીખરી વાર On most occasions,  
generally.

ઘર *n.* A house.

ઘસડાવું *v. pass.* To be dragged, driven.

ધાર *m.* A contrivance.

ધારે ધરી નાખવા To compass a person's death.

ધાલવું *v. t.* To put, place.

ધાલી સુકવું *v. t.* To fix.

## અ.

અડવું *v. i.* To rise.

અડવું થવું *v. i.* To rise.

અમત્કાર *m.* A marvel, miracle.

અહાવું *v. t.* To love, to like.

આકર *m.* A servant.

આકરી *f.* Service.

આરવું *v. t.* To feed (cattle.)

આલ *f.* Conduct: see § 18.

આલચલણ *n.* Conduct.

આલવું *v. i.* To walk, act, proceed, get on.

આપ્યા જવું *v. i.* To go on.

આવવું *v. t.* To chew.

અિત્ત *n.* The mind.

અીજ *f.* A thing.

અીરવું *v. t.* To split.

અેતવું *v. i.* To be warned.

અેતી જવું *v. i.* To get warning.

## છ.

અતી *conj.* Notwithstanding.

અીપ *f.* A shell, bivalve.

અુટકો *m.* Escape, deliverance.

-ના અુટકો કરવા To deliver.

અેડો *m.* An end, extremity.

અેલું *adj.* Last.

અેલે *adv.* At the last, lastly.

અેકરો *m.* A boy, son.

અેળ *f.* A wave.

## જ.

જોા or જોયા *f.* A place.

જડર *n.* The stomach.

જડ *f.* The root (of a tree).

જડવું *n.* The jaw.

જણસ *f.* A thing, an article.

જણાવું *v. pass.* To be known, seen.

જણાય છે It is known, we learn.

જથો *m.* A cluster, row.

જન્મારો *m.* Life, period of existence.

જમણો *adj.* Right (opp. to left).

જરા *adv.* A little, at all.

જરાએ At all.

જરૂર *f.* Need, necessity.

જરૂરી આત *f.* Necessity.

જલદ *adj.* Swift.

જલદી *f.* Speed, quickness.

જાણવું *v. t.* To know, suppose, think.

જાણવા જેગ Worthy of being known, remarkable.

જાણીતો *adj.* Acquainted.

જાત *f.* Kind, race, people.

જાતે *pron.* Self, ourselves.

પોતાની જાતે Oneself.

જાલા *f.* A pilgrimage.

જિવડો *m.* An insect.

જીવવું *v. i.* To live.

જીવિત *f.* A device.

જીવાની *f.* Youth.

જૂઠું *adj.* False.

s. *n.* A falsehood, lie.

જૂઠું *adj.* Distinct, separate.

જૂઠું જૂઠું *adj.* Entirely different, quite separate.

જૂનું *adj.* Old.

જે *conj.* That.

જે *pron.* Who.

જે કંઈ *pron.* Whatever.

જેટલું *adj.* Equal to, as much as.

તેના જેટલો ઉંચો As high as it.

જેટલું...તેટલું As much as...so much.

જેમ *adv.* As.

જેમ બને તેમ As far as possible.

જેવડું ... તેવડું As large as ... so large.

જેવું *adj.* Like, as.

જોઈએ *v. defect.* Is needed : see §§66, 67.

જોડવું *v. t.* To join, compose, yoke.

જોર *n.* Strength, violence.

જોરજુલમ *m.* Oppression.

જોવા લાયક *adj.* Worth-seeing.

જોવું *v. t.* To see, to look at.

જ્યાં *adv.* Where.

જ્યારે *conj.* When.

જ.

ઝાડપાણી *m.* Plants, vegetation.

ઝીણું *adj.* Fine, minute.

ટ.

ટફું *m.* A pony.

ટાડ or ટહાડ *f.* Cold.

ટોળેટોળાં *adv.* In crowds.

ઠ.

ઠંઠાણું *n.* A place.

ઠઠ *adv.* As far as, quite up to.

ડ.

ડાબો *adj.* Left.

ડાહો *adj.* Wise.

ડુંગર *m.* A hill.

ડાસો *m.* An old man.

ઢ.

ઢંકાવું *v. pass.* To be covered.

ઢોંગી *adj.* Hypocritical.

ત.

તન *n.* The body.

તન ધરને Energetically.

તપાસ *f.* Enquiry.

તપાસ કરી To inquire.

તબિયત *f.* Health.

તમારો *m.* A spectacle, show, entertainment.

તમે *pron.* You.

તમારે Your.

તહેવાર *m.* A holiday.

તળાવ *m.* A pond.

તળીઈ *n.* The bottom, lowest part.

તીજરી *f.* The treasury.

તે *pron.* He, she, it, that, they.

તે દહાડે On the day in question.

તે પરથી or તે હવેથી Hence, therefore.

તેજ Quite the same.

તેનાંતે Identical.

તેટલું *adj.* So much.

તેમજ *adv.* In the same way.

તો *conj.* Then, indeed.

તોય or તોએ *conj.* Nevertheless : see § 101.

ત્યાં *adv.* There.

ત્યાં આગળ In front of it.

ત્યાર લગી Until then.

ત્યારે *conj.* Then.

ત્યારેજ Then only.

તણુ *num.* Three.

થ.

થઈ જવું *v. i.* To become.

થવું. *v. i.* To be, become, happen, arise be found.

તેને એમ થાયછે It is the same with them.

થાંભલો *m.* A pillar.

દ.

દરદ *n.* Pain.

દરબારી *adj.* Belonging to the court or palace.

દરબારી લોક Courtiers.

દરીઆ *m.* The sea.

દરીઆ કાંઠે On the sea-coast.

દર્શન *n.* Seeing, sight, visiting an idol.

દર્શન કરવાં To visit an idol.

દેશાવધું *v. caus.* To cause to be seen, make known.

દસ *num.* Ten.

દસ કે બાર વરસે At ten or twelve years.

દહડિ *m.* A day.

દહેરે *n.* A temple.

દાખલ *prep.* In the character of, as.  
-ની દાખલ.

દાટવું *v. t.* To bury.

દાઢ *f.* A molar tooth.

દાણો *m.* A grain, grain.

દાંત *m.* A tooth.

દાંત કકડાવવા To make the teeth chatter.

દાનધર્મ *n.* Alms-giving, alms.

દિન *m.* Day.

દિલ્હી *f.* Delhi.

દિવસ *m.* A day.

દિવસની રોટલી Daily bread.

દુઃખ *n.* Misery.

દુનિયા *f.* The world.

દુરસ્ત *adj.* Right, good, suitable.

વધારે દુરસ્ત Much better.

દુશાલો *m.* A double shawl, rug.

દૂધ *n.* Milk.

દૃષ્ટાંત *n.* An instance, illustration, parable.

દેખાવ *m.* A sight.

દેખાવું *v. pass.* To be seen, to appear.

દેવું *v. t.* To give.

દેશ *m.* A country.

દોડવું *v. i.* To run.

ધ.

ધણી *m.* A master.

ધન *n.* Treasure, wealth.

ધમકી *f.* A threat.

ધરતી *f.* The earth.

ધરતીકંપ *m.* An earthquake.

ધાખળી *f.* A blanket.

ધારવું *v. t.* To think.

ધાવું *v. i.* To run (to one's help).

ધામે *adv.* slowly, gradually.

ધુન્ધું *v. i.* See ધ્રુન્ધું.

ધોરણ *n.* Standard, standard-value.

ધોવું *v. t.* To wash.

ધ્રુન્ધું *v. i.* To tremble, shake, quiver.

ધ્રુન્ધતા ધ્રુન્ધતા *cont. part.* Shivering away.

ના.

ના *adv.* Not, no.

નાકશી *f.* Carved work.

નાજર *f.* Sight, glance, favourable regard.

નાદી *f.* A river.

નારમાસ *f.* Politeness, gentleness.

નારમાસથી Politely, gently.

નાવું *adj.* New.

નાસ *f.* A vein.

નાહિ or નહીં *adv.* Not.

નાળી *f.* A tube.

નાકું *n.* A corner, the point where cross-roads meet.

નાખુશી *f.* Displeasure, unwillingness.

નાખુશીથી Unwillingly.

નાણુશાસ્ત્રી *m.* A Minister of Finance.

નાવું *adj.* Small.

નાવું સરખું *adj.* Tiny.

નામ *n.* Name.

નામે By name, called.

નિકળવું *v. i.* To come out, come to light.

નિપજ *f.* Produce.

નિમાજ *f.* Prayer.

નિષ્પક્ષતા *m.* Impartiality.

નુકસાન *n.* Harm, loss.

ને *conj.* And.

નહાવું *v. i.* To bathe.

પકવવું *v. t.* To ripen, prepare (food &c.)

પચાવવું *v. caus.* To digest.

પછી *adv.* Afterwards, then.

પડવું *v. i.* To fall.

પડી જવું *v. i.* To fall, fall out.

પડોરા or પડોસ *f.* Neighbourhood.

પણ *adv.* Also.

પણ *conj.* But.

પણ *s. n.* Oath, vow.

પત્ર *m. n.* A letter; see § 19.

પત્રદ્વારે *By means of a letter.*

પદ *n.* A verse.

પરણવું *v. t.* To marry, wed.

પરણાવવું *v. caus.* To give in marriage.

પરંતુ *conj.* But, however.

પરતો *m.* Fame, honour.

પરદેશ *m.* A foreign country.

પરવાળું *n.* Coral.

પરાક્રમ *n.* Power, might.

પરિણામ *m.* A consequence.

માઠા પરિણામવાળું *Fraught with evil consequences.*

પરીક્ષા *f.* Examination.

પરોવવું *v. t.* To be absorbed in, devoted to.

પવિત્ર *adj.* Holy.

પહેરવેશ *m.* Costume.

પહેલું *adj.* First.

પહેલવહેલાં *adv.* First of all.

પાકવું *v. i.* To grow, grow ripe.

પાધડી *f.* A turban.

પાછલું *adj.* Hindmost, at the back.

પાટ *f.* Placing an idol in a temple.

પાટ ઉત્સવ *m.* Festival in commemoration of the placing of an idol in a temple.

પાણી *n.* Water.

પાદશાહ *m.* A king, an emperor.

પામવું *v. t.* To receive, to obtain; see § 68.

પારકું *adj.* Foreign.

પારકો *m.* A foreigner, stranger.

પાસે *prep.* Near. -ની પાસે.

પીવું *v. t.* To drink.

પુખ્ત *adj.* Ripe, mature.

પૂછવું *v. t.* To ask, question.

પુજા *f.* Capital fund, wealth.

પુરવું *v. t.* To make up (a deficiency).

પુરુષ *m.* A man.

પૂજા *f.* Worship, adoration.

પૂર્ણ *adj.* Full, finished, complete.

પૂરેપૂરું *adj.* Perfect.

પૃથિવી or પૃથ્વી *f.* The earth.

પેદા થવું *v. i.* To be formed.

પેલો *pron.* That (at some distance).

પૈસા *m.* A pice; money.

પોકારવું *v. t.* To shout out, sound.

પોચું *adj.* Soft.

પોતે *pron.* Self.

પોતાની જાતે *Oneself.*

પોલું *adj.* Hollow.

પ્રકટ *See* પ્રગટ.

પ્રકાર *m.* Way, method.

પ્રગટ *adj.* Open, revealed.

પ્રગટમાં *Openly.*

પ્રજા *f.* Nation, people.

પ્રમાણે *prep.* According to. -ના પ્રમાણે.

પ્રસંગ *m.* A juncture, occasion.

પ્રાણ *m.* Life.

પ્રાર્થના *f.* Prayer.

પ્રેમભક્તિ *f.* Loving devotion.

ફ.

ફતિહ *f.* Success, victory.

ફળ *n.* Fruit, reward.

ફાયદો *m.* Advantage, benefit, gain.

ફુલવું *v. i.* To swell.

ફેર *m.* Difference.

ફેરફાર *m.* Change, fluctuation.

ગ

ગકરં *n.* A goat.



અગાડવું *v. t.* To spoil.  
 બજેત *f.* Budget.  
 બત્રીસ *num.* Thirty-two.  
 બંધ કરવું *v. t.* To shut.  
 બધું *adj.* All, every.  
 બધે *adv.* Everywhere.  
 બનવું *v. i.* To happen, to agree.  
 બની રહેવું To be.  
 -ને ઘણું બનેછે Agrees well.  
 તેને ... સાથે ન બન્યું She did not get  
 on well with.  
 બરાબર or બરોબર *adv.* Exactly.  
 બરોબર રીતે Exactly.  
 બરોબરીકું *adj.* Equal.  
 બરાબરીઆ માણસ Persons who are  
 equals.  
 બહાર *prep.* Outside. -ની બહાર.  
 બહારથી From without.  
 બહુ *adv.* Much, very.  
 બહુવાર A long time, many times.  
 બહેતર *adj.* Better.  
 બળદ *m.* An ox, bullock.  
 બજારકાર *m.* Force, violence.  
 બોગ *f.* The muazzin's call to prayer,  
 the azān.  
 બાબત *f.* Matter, affair.  
 બાજુ *f.* The side.  
 બાજુપરના Those on the side.  
 બાંધણી *f.* Construction, style of build-  
 ing, proportions.  
 બાંધવું *v. t.* To build.  
 બાપ *m.* A father.  
 બાપનું જોઈ Seeing her father's mode  
 of life.  
 બાપા *m.* Father (familiar term).  
 બાપડો *adj.* Poor.  
 બારણું *n.* A door, gate.  
 બારિક *adj.* Fine, minute.  
 બાળક *n.* A child, an infant.

બિચારું *adj.* Wretched, poverty-stricken.  
 બીજું *adj.* Another.  
 s. n. Something else.  
 બૂમ *f.* A shout, cry.  
 બૂમ પાડવી To raise a cry, to shout.  
 બે *num.* Two.  
 બેમાંથી સારું The better of the two.  
 બેવાર Twice.  
 બેઝી *adj.* Both.  
 બેટ *m.* An island.  
 બેવડું *adj.* Double.  
 બેરાક *adv.* Beyond a doubt, doubtless.  
 બેસવું *v. i.* To sit.  
 બેસતું આવવું To fit.  
 બેરી *f.* A woman.  
 બોન *m.* A load, burden.  
 બોધ *m.* Instruction.  
 બોધ કરાવવાનો To cause to instruct.  
 બોલવું *v. i.* To speak, say.  
 બી.  
 બક્ત *m.* A devotee.  
 બાણવું *v. t.* To learn.  
 બણેલો *perf. part.* Learned.  
 બણી *prep.* Towards, at. -ના બણી.  
 બમરો *m.* An eddy.  
 ભય *n.* Fear.  
 ભય રાખવાં To entertain fears.  
 ભર Full (in comp.)  
 ભર જુવાની Early manhood.  
 ભરજુવાનીમાં Just in early man-  
 hood.  
 ભરતી *f.* Tide, high-tide.  
 ભરથાર or better ભરતાર *m.* A husband.  
 ભરવું *v. t.* To fill.  
 ભરી આપવું *v. t.* To pay back, re-  
 compense.  
 બલાર્થ *f.* Kindness.  
 ...સાથે બલાર્થ રાખવી To treat kindly.

મહુ *adj.* Kind, kindly, genial.  
 બવ *n.* Birth, lifetime.  
 ભાઈ *m.* Brother, friend.  
 ભાગ *m.* A portion, part, share.  
 ભાગ્યેજ *adv.* Seldom, hardly.  
 ભારે *adj.* Heavy.  
 ભાવ *m.* Rate, price.  
 બાસવું *v. impers.* To seem, appear.  
 ભુડું *adj.* evil, wicked. *s. n.* evil.  
 ભૂલ *f.* A mistake.  
 બોંય *f.* Land.

## મ.

મંડળ *n.* An assembly.  
 મંડવું or મંડી જવું *v. t.* To begin.  
 મધપુડો *m.* A honey-comb.  
 મન *n.* Mind.  
 મન દઈને Heartily.  
 મના *f.* Prohibition, order to the contrary.  
 મનાવું *v. pass.* To be honoured, hallowed.  
 મરવું or મરી જવું *v. i.* To die.  
 મસજીદ *f.* A mosque.  
 મહિનો *m.* A month.  
 મહિમા *m.* Glory, honour.  
 મહીનો See મહિનો.  
 મહેનત *f.* Labour, exertion.  
 મહેનત કરવી To labour.  
 મળવું *v. i.* To meet, to be gained.  
 મળીને Together.  
 માઝ્મેના *m.* Meaning.  
 માગવું *v. t.* To ask.  
 માગશે or માગસર The month of  
 Māgs'er, November-December.  
 માટે *conj.* Therefore. *prep.* for the sake  
 of. -ને માટે  
 માડું *adj.* Bad.  
 તેને માડું લાગે He may feel hurt, an-  
 noyed.

માડવું *v. t.* To begin.  
 માણસ *n.* A man, person.  
 માન *n.* Respect, attention.  
 માનવું *v. t.* To obey, acknowledge, believe  
 in, adore.  
 માફ *adj.* Forgiven.  
 માફ કરવું *v. t.* To forgive.  
 મારફતે *prep.* By means of. -ની મારફતે.  
 ખીજા માણસની મારફતે Through an  
 intermediary.  
 મારી નાખવું *v. t.* To kill.  
 મારું *pron.* My.  
 માલમ or માલુમ *adj.* Known.  
 માંહે *prep.* Inside, within. -ની માંહે.  
 માંહેથી From within: see § 99.  
 મિનારો *m.* A minaret, pillar.  
 મિનિટ *f.* A minute.  
 મીઠું *adj.* Sweet, also salty.  
*s. n.* Salt.  
 મુર્તિ *f.* An idol.  
 મોટપણ *n.* Majority, full age.  
 મોટાઈ *f.* Greatness, haughtiness.  
 મોટાઈના બોલ Haughty speech.  
 મોટી ઉમ્મરના When grown up.  
 મોટું *adj.* Great, large.  
 મોડું *adj.* Late.  
 મોઢું or મોહોડું *n.* The countenance,  
 face, mouth.  
 માતી *n.* A pearl: see § 12.  
 મોઝું *adj.* Insipid, tasteless.

## ર.

રંગબેરંગી *adj.* Many-coloured.  
 રડવા જોગ *adj.* Deplorable.  
 રણશિંગડું *n.* A trumpet.  
 રમણીક *adj.* Interesting.  
 રમત *f.* Fun, a game.  
 રવેસ *m.* A gallery.  
 રસ્તા *m.* Road, street.

રહેવું *v. i.* To dwell, remain, last, be.

રાન્ય *n.* Kingdom, reign.

રાન્ય કરવું *v. i.* To reign.

રાંડવું *v. i.* To be a widow, become a widow.

રીત or રીતિ *f.* Way, manner.

રીતભાત *f.* Custom, manners.

રૂઠી *f.* A custom, an idiom.

રૂણ or ઋણ *n.* A debt.

રૂણી or ઋણી *m.* A debtor.

રૂપ *n.* Form, shape.

રોજ *adv.* Daily.

રોટલી *f.* Bread,

#### ૫.

લગણ *prep.* Up to, until. -ના લગણ.

લગામ *f.* A bit, bridle, rein.

લગન or લગન *n.* A wedding.

લવારો *m.* Vain repetitions.

લાગવું *v. imprs.* To be in contact with, to touch, to seem.

-ને ઓટુ લાગવું To feel displeased.

લાલચ *f.* Greed, desire.

લાવવું *v. t.* To bring: see § 68.

લીધે *prep.* For, on account of. -ને લીધે.

લુગડાં *n. pl.* Clothes.

લેખ *m.* An inscription.

લોકાપવાદ *m.* People's talk. common scandal.

લોહી *n.* Blood: see § 12.

#### ૬.

વખત *m. & f.* Time: see § 19.

વખાણ *n.* Praise.

વખોડવું *v. t.* To speak badly of, to blame.

વગાડવું *v. caus.* To cause to strike, to sound.

વગર *prep.* Without, except. -ના વગર.

વચ્ચે or વચે *prep.* In the middle of. -ની વચ્ચે.

વચ્ચોવચ્ચ The very middle.

વચ્ચોવચ્ચ લગણ Up to the very middle.

વંદોળીઓ *m.* Whirlwind.

વડે *prep.* By means of, from. -ની વડે.

વડો *adj.* Elder, eldest.

વડો રાહબંદો *m.* The eldest son of a king.

વધવું *v. i.* To grow, increase.

વધારે *adv.* More.

વમળ *m.* A whirlpool.

વમળમાં પડેલી હશે Must be in very great anxiety.

વરકન્યા Boys and girls: see § 108.

વરસ or વર્ષ *n.* A year.

વસવું *v. i.* To dwell.

વળગવું or વળગી રહેવું *v. i.* To cling.

વાકીફ or વાકેફ or વાકફ *adj.* Acquainted with, knowing.

વાઘ *m.* A tiger.

વાત *f.* A word, matter.

વાદળી *f.* A sponge.

વાર *f.* Time.

વાવ *f.* A step-well.

વાવવું *v. t.* To sow.

વિચાર *m.* Thought.

વિચાર કરવો To think, consider.

વિચારવું *v. t.* To think.

વિઘાળવું or વિઘાળવું *v. t.* To wind round.

રાશીરે વિઘાળેલાં હતાં Had wrapped themselves in ...

વિદેશી *m.* A stranger, heathen.

વિદ્યા *f.* Learning, attainments.

વિદ્યાદિ Learning, &c.

વિનંતિ or વિનંતી *f.* A request, petition.

વિના *prep.* Without, except. -ના વિના.

વિષ્ણુ ભક્ત *m.* A worshipper of Vishnu.

વીણા *f.* A lyre.

વીણા લઈ ગાવું To sing to the accompaniment of the lyre.

વીસ *num.* Twenty.

વેઠવું *v. t.* To suffer, endure, bear.

વેર *n.* Spite, malice.

... ના ઉપર વેર વાળવું To spite, avenge

વેરાળી *m.* A devotee.

વ્યવહાર or વેવાર *m.* Business.

વ્યવહાર ચલાવવો To transact business.

### શ.

શક *m.* Doubt.

શક્તિ *f.* Power.

શંખલો *f.* A conch-shell, a shell.

શબ્દ *m.* A word.

શરમાઈ જવું *v. i.* To feel ashamed.

શહેર *n.* A city.

શાહજાદા *m.* A prince.

શહાબુદ્દિન *m.* Shahāb-ud-dīn.

શહાબુદ્દિન ઘોરી Shahāb-ud-dīn Ghori  
(or Muhammad Ghori). Reign

• 1186-1206 A. D.

શાલ *f.* A shawl.

શું *pron.* What ?

શાથી With what? How?

શિવભક્ત *m.* A worshipper of Śiva.

શોભા *f.* Beauty.

શોભાયમાન *adj.* Beautiful.

### સ.

સખત *adj.* Strict, hard.

સધર્મ *adj.* All.

સંત *m.* A saint, a holy man.

સંત મંડળ *n.* A gathering of devotees :  
see § 109.

સદ્ગૃહ્ય *m.* A gentleman.

સંપત્તિ *f.* Means, wealth.

સંબંધ *m.* Connexion, reference, relation.

સંબંધી *prep.* About, concerning. - ના  
સંબંધી.

સંભવ *m.* A probability.

સંભવે છે. It is probable.

સંભવતું *cont. part.* Probable.

સભા *f.* An assembly.

સભારથાન *n.* A place of assembly, a  
synagogue : see § 109.

સમજ *f.* Understanding.

સમજ સહેજ નિકળી જાય છે. A matter  
is easily understood.

સમજવું *v. t.* To understand : see § 68.

સમાગમ *m.* Company, companionship.

સમારંભ *m.* The beginning.

સમારંભથી From of old.

સરકાર *f.* The Government.

સરખાવવું or સરખાવી જોવું *v. t.* To compare.

સરસ *adj.* Good.

સૌથી સરસ Best.

સર્વ *pron.* All.

સર્વકાળ *m.* all time, eternity.

સર્વકાળ સુધી. For ever.

સવાર *f. n.* Morning : see § 19.

સહેજ *adv.* Easily.

સાચું *adj.* True.

સાંદણી *f.* A dromedary.

સાંદણી ઉપર બેસી Mounted on a drome-  
dary.

સાતેક *num.* About seven : see § 38.

સાથી *m.* A companion.

સાધુ *m.* a saint, an ascetic.

સાંભળવું *v. t.* To hear.

અમારું સંભળારો We shall be heard : cf.  
§ 139.

સામે *prep.* Against, opposed to.

... ની સામે થવું To oppose.

સામે *adj.* Opposite, on the other hand.

બીજી સામે The other party, the  
opposite party.

સારાંશ *m.* The essence, abstract, sum-  
mary.

*adv.* In a word.

સાઈ *adj.* Good.

સારીપે *adv.* Well, thoroughly.

સાર *prep.* For, in order to. -ને સાર.

સાલગિરી *f.* a birthday, the anniversary  
of the day of one's birth.

સાવધાન *adj.* Watchful.

સાવધાન રહેવું To take heed.

સિવાય *prep.* Besides, except. -ના સિવાય

સીમ *f.* The border of a field, a field, the country.

સુખી *adj.* Happy.

સુતાર *m.* a carpenter.

સુતારી ગજ *m.* a carpenter's measure of two feet.

સુંદર *adj.* Pretty, beautiful.

સુધરવું *v.i.* To improve.

સુધરેલું *perf. part.* Improved, reformed, civilized.

સુધી *prep.* Until, up to. -ના સુધી.

સોંપવું *v.t.* To entrust.

સૌ or સહુ *pron.* All.

સૌથી સરસ Best.

સ્ત્રી *f.* a woman, wife.

સ્વભાવ *m.* Disposition.

હ.

હર *f.* A limit.

હલકું *adj.* Light, of little weight.

હવે *adv.* Now.

હસવું *v.i.* To laugh. *v.t.* to laugh at, to ridicule.

હળ *f. n.* A plough : see § 19.

હાડકું *n.* A bone.

હાર *f.* A row, set.

હારખંધ *adv.* In rows.

હાલ *adv.* Now, at present.

હાલનું *adj.* Of the present time.

હિંદુ લોક *m.* The Hindūs.

હુકમ *m.* An order, command.

હુકમ કરવો To give an order.

હુડી *f.* a bill of exchange, a *hundi*, exchange.

હેતુ *n.* Love, affection.

હેતુ *m.* A motive, purpose, object.

હેણું *v. aux.* To be.

ન.

માનરજ્જુ *f.* (? *n.*) A nerve.

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## CORRIGENDA ET ADDENDA.

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<i>Page</i>	3	<i>line</i>	39 :	<i>for</i>	થા	<i>read</i>	થ.
„	6	„	30	„	rom	„	from.
	25	„	18	„	આપ-ણે	„	આપણે.
„	29	„	22	„	‘whose’	„	‘whoso.’
„	38	„	22	„	increase	„	increases.
„	44	„	35	„	he drinks	„	we drink.
„	46	„	38	„	they	„	them.
„	57	„	3	<i>omit</i>	થાએણું (or થાપણું).		
„	58	„	25	<i>for</i>	bg	<i>read</i>	by.
„	63	„	5	„	the	„	this.
„	70	„	24	„	Chāmund	„	Chāmund.
„	97	„	34	„	Samsā	„	Samās.
„	102	„	2	„	paherave	„	paherāve.
„	103	„	6	„	vādi	„	vādī.
„	112	„	9	<i>after</i>	-યું)	<i>add</i>	of transtitive verbs.
„	114	„	11	„	Indefinite	„	Indicative.
„	119	„	2	„	past	„	Indef. Indic. or any perfect.
„	143	„	2	<i>for</i>	of	<i>read</i>	or.
„	143	„	9	„	noise more,	„	noise, more.
„	160	„	17	„	a diphthong,	„	an intermediate vowel or.
„	161	„	8	<i>after</i>	When	<i>add</i>	any intermediate vowel.
„	161	„	28	<i>for</i>	નિસ	<i>read</i>	[નિમ્
„	171	<i>after line 10: insert Indefinite અનિશ્ચિત.</i>					
„	173	<i>line 4: omit or છે. ૧૩ રે.</i>					

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